

My Version of the
DELORME
CASE

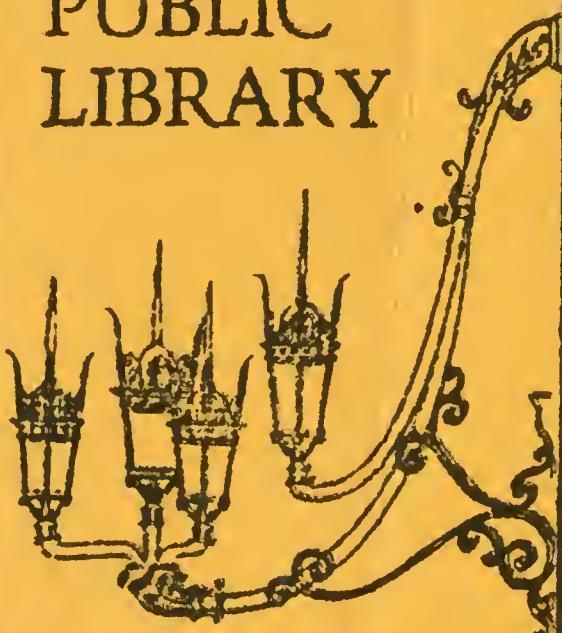
By Detective
GEORGES FARAH-LAJOIE

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Nov. 19th 1940

My Version of the DELORME CASE

by Detective

GEORGES FARAH-LAJOIE

1922

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FOREWORD

I have endeavoured to write, with the utmost simplicity, the details of a grave event, perhaps more grave than the average citizen may imagine, for it is related, although perhaps indirectly, to deeply important questions.

The following chapters are neither a literary attempt, nor do they hold a concealed meaning. No thesis is hidden between the lines of this little book. I am not a writer, and I do not wish to spread secretly constructive ideas. I am merely a detective, who understands the importance of his work, and gives to the interests of Justice the importance which they deserve.

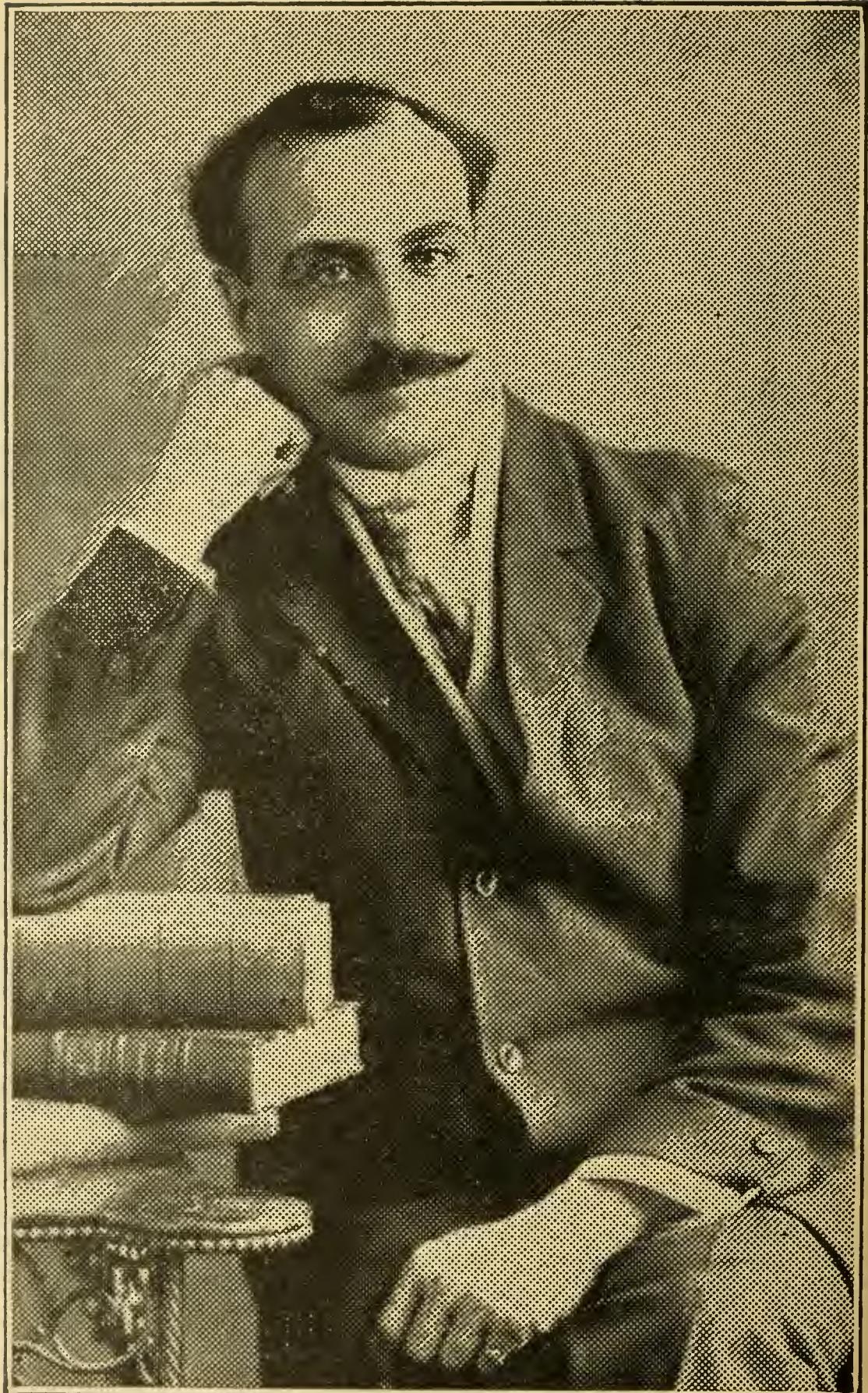
My story of the Delorme case must be read as a collection of facts, gathered from day to day, and my readers may draw their own conclusions. Some will ask : why, print these facts which, in the opinion of a great many citizens, should remain for ever forgotten? Why pose as a judge and allow a personal whim to reveal events which belong by right to the established authorities?

Allow me to answer that my modest work has a double purpose. The more important was to describe in their true light, certain facts which were disnatured by Rumor. The second purpose was of a personal nature. I have been accused both of negligence and of zeal; insulting and undeserved epithets have been coupled with my name; I have been accused of ridiculous misdemeanors, as, for instance, the theft of an overcoat; but I have also been unjustly charged with serious crimes, as, for example, of having been bribed by certain parties.

Since the verdict of insanity, rendered against the accused, has taken away from the hands of Justice a man whom Justice saw fit to arrest, I, who had, until then, done my duty, thought it necessary to continue doing my duty.

May this little book, at least, prove to the public that Detective Headquarters at Montreal understand the tasks which are given to them, and accomplish them unfailingly in spite of all the obstacles strewn in their path.

GEO. FARAH-LAJOIE.



Le DéTECTIVE LAJOIE

MY VERSION OF DELORME CASE

I

On Monday, the 9th day of January 1922, I had just seated myself at my desk when Chief Lepage of Montreal Head quarters sent for me.

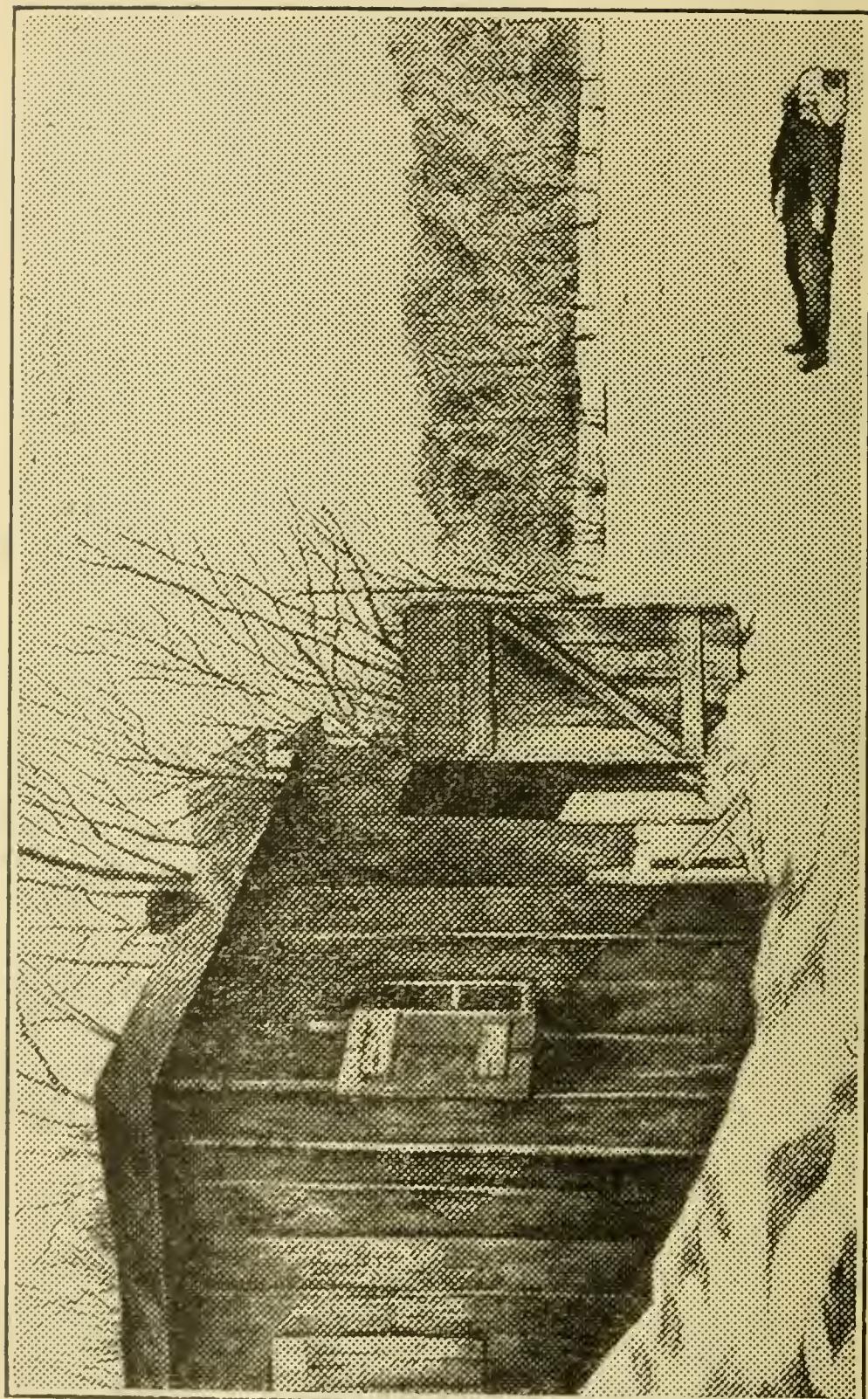
As I was then interested in investigating a mysterious murder case, I little thought, as I went down the stairs which lead to the Chief's office, that I was on the eve of on a still more mysterious affair.

Chief Lepage appeared extremely nervous and upset. Two of my comrades were seated near him. In a halting voice he said to me: "Lajoie, a most atrocious and mysterious murder has just been committed in this city. Leave all other work, and give all your time and energy to this matter. I have in you, now as in the past, entire confidence. The honour of our city, and particularly of our department rests on the discovery of the murderer. I give you *carte blanche* in every way." And he added: "Your friends here will give you all the details which are known up to now in this matter."

So saying, we shook hands, and he bade me good luck with the confident and magnetic smile which is one of his attractive characteristics.

After leaving the Chief's office, my comrades and I went to another room where we studied together the rudiments of this case, and planned a course of action.

Ten minutes later, we were motoring fast and furiously towards Snowdon in Notre-Dame de Grâce, which is a suburb of Montreal.



The body of Raoul Delorme as found at Snowdon.

II

This is where the body of the young man was found last Saturday, January the 7th, at half past six in the morning, by two employees of the Public Works Department.

Let us proceed in a methodical way.

In front of us, at about 8 feet from where we are standing, there is a shed in which are put away various snow ploughs, tools and other accessories, the property of the city. This hut is at a distance of about 100 feet from Snowdon Street, and 300 feet from Descarries Boulevard. Its door is fastened by means of a padlock. There are absolutely no traces of violent entry. No traces of blood neither at the spot where the body lay nor anywhere else. No tracks of automobiles or carriages, and no foot prints. I must say that this particular spot is far from the usual beaten track.

A hard layer of ice covers the ground. The weather has been milder since yesterday, and a snow-storm is probable before nightfall. But on the other hand, when the body was discovered, that is to say last Saturday, the weather was very crisp and cold, as it also was on the eve of that day, the feast of Epiphany.

III

So much for a description of the gruesome spot. We must now understand the position of the body at the time of its discovery.

I deplore the fact that it has been brought to the Morgue before we arrived, for a personal study is always more precise and more useful than any information given by a third party.

However, I questioned the two employees who have found the boy, and whom I have brought here with me.

From their answers, I learnt that the body was lying on its back with its feet pointing towards the shed. The two skirts of the victim's overcoat had been pulled up so that they swathed his head, and they were fastened by means of a dozen pins or so.

The knees were crossed. The right knee being over the left and slightly bent.

The hands were tied together with a little string, and about twelve inches one from the other.

The victim wore no rubbers, and the body was visibly frozen through and through.

After a few minutes' reflexion, I came to the conclusion that the crime was not committed here, but simply that the body was brought to this spot, and this is how I prove it: There are no traces of a struggle; no blood stains; no violent entry in the unoccupied shed; no visible effect on the ice of the heat of a recently slain body. Moreover, I am struck by the absurdity of trussing up a body with such frail string, and of fastening so carefully the skirts of the overcoat with pins, — two precautions which might be taken in a house, but not in the open air. And besides, the fact that there are no rubbers on the feet of the victim, somewhat confirms my theory.

In order to convince myself still more, I immediately start investigating in the neighborhood. Near-by residents have seen nothing and have heard nothing. They have no knowledge whatever of strange or unusual happenings in the vicinity.

But I must know more about this affair, and it is urgent that I should go and see the body at the Morgue.

I have just communicated with Dr Wilfrid Derome the legal medical expert who has made an autopsy of the body with the collaboration of Dr. D. D. McTaggart.

So, with these few informations, I begin my examination.

The shoes have not worn rubbers. They are made of tan leather and show no bloodstains. The soles are clean and pliable, and the nails thereon are rusted. This proves to me that the boy was not murdered in the open.

The trousers are of the same maroon color as the coat, and show no special signs. The coat, however, is stained with blood on the right side, near the shoulder, and also shows a large stain at the bottom near the right hip. On the left lapel, there is a bullet hole.

The vest is also bloodstained on the upper right side, and some bloodstained links of a watch chain hang from the buttonhole.

The shirt and the upper part of the underwear are completely soaked with blood, but always on the upper right side.

The necktie is blue and stiff with dried blood.

The celluloid collar is also bloodstained, and has been pierced by a bullet, in the middle of the left side. The shot was fired pointblank, as proved by the collar which is blackened with powder around the bullet hole.

The overcoat shows bloodstains everywhere, even on the shoulder blades, but these two stains are parallel and noticeably symmetrical. I may add that the bullet while pierced the coat has made no mark on the overcoat. Consequently, I believe that the crime was not committed in the open, and that the victim, at the time, wore neither rubbers nor overcoat nor headgear, as I find none of these articles of apparel.

All the pockets have been turned inside out. In the overcoat pocket, I discover a pair of fur gloves, quite clean and intact.

Now, during the night of January 6th to January 7th, when the crime was presumably committed, the weather was particularly cold; I conclude, once more, that the crime was not perpetrated in the open.

Moreover, in these same pockets, I find eye-glasses in a case, some personal papers, a Princess Theater ticket stub, *not of recent date*, and a clean handkerchief.

The string which binds the hands is fine and of two ply hemp. The pins are No. 14 size.

Besides this string, I see another which Dr. Derome tells me he removed from the neck of the victim. It is made of three ply hemp, such as is frequently found in private homes, and also used by motorists.

The doctor tells me that this string held two stitched bed-covers which were rolled around and over the head of the body.

The stitched bed-cover which came directly over the

head, and which we will call Piqué No. 1, was about 30 inches square. It was a piece cut out of an old bed-cover, sewn and stitched by hand by a housewife, and made of some white material. It is stuffed with wadding, and I notice that the stitches are diagonal. I must also mention two large stains of a white and dry substance, similar to soap, and the strange presence of a yellowish hen feather which is stuck near one of the two white stains. There are also other clear and visible black grease stains of a substance similar to that used by motorists.

As for Piqué No. 2, which covered the first, it also showed blood and black grease stains, and was made as follows :

- 1° Pink striped material;
- 2° Machine sewn lengthwise;
- 3° Peculiar tracing of the seam along the borders;
- 4° A second covering made of cheesecloth, handsewn in a small checked design;
- 5° Stuffed with single-thread domestic flannel;
- 6° The stitching is made on one side with white thread, and on the other side with blue thread.

Piqué No. 2 is about the same as piqué No. 1.

Let us now study the Doctor's report, and the various injuries. Before all, I must say that Dr Dérome has found but little food in the victim stomach, and this was coloured with blood. He has discovered neither poison, nor drug, nor alcohol. It is his opinion that death has been caused by hemorrhage resulting from gun wounds.

I see that the bullets have all lodged in the head and in the neck, and that there are eight bullet holes. The holes are small, and seem to be closed. There has been very little blood. The blood which covers the clothes came from the mouth and the nose; moreover, the victim must have swallowed an appreciable quantity.

On the back of the right hand, I can distinguish a few light scratches, and the clearly visible mark of the string which bound it. It is possible that the freezing of the body has stretched the limbs and caused this mark.

Under the circumstances, I conclude that the hands were bound together in order to facilitate the carrying of the body rather than to immobilize the victim.

So, briefly, there are eight bullet holes. According to the medical expert, six shots only were fired at the young man, and one or two have merely pierced a thin layer of flesh. This the doctor has verified, in exploring each wound, and the eight holes are thus explained.

He has succeeded in extracting two bullets which were in the chin and the jaw-bone.

One was fired point blank a little below the right temple, where traces of gun powder can still be perceived; four others were shot at the chin, on the right side, and the sixth, as shown by the collar, would have been shot point blank in the neck, where it has severed one of the veins, near the larynx.

It appears clear that the murderer, using his right hand, has fired from right to left, and downwards, that is to say, he was standing, and his victim was either sitting, kneeling, or leaning over.

The two bullets extracted by the doctor are of steel, and come from a small calibre automatic revolver. They show 6 identical and vertical grooves.

I examined the body of the victim as thoroughly as possible. Everything went to show that the murder was committed under circumstances which imply neither struggle nor violence.

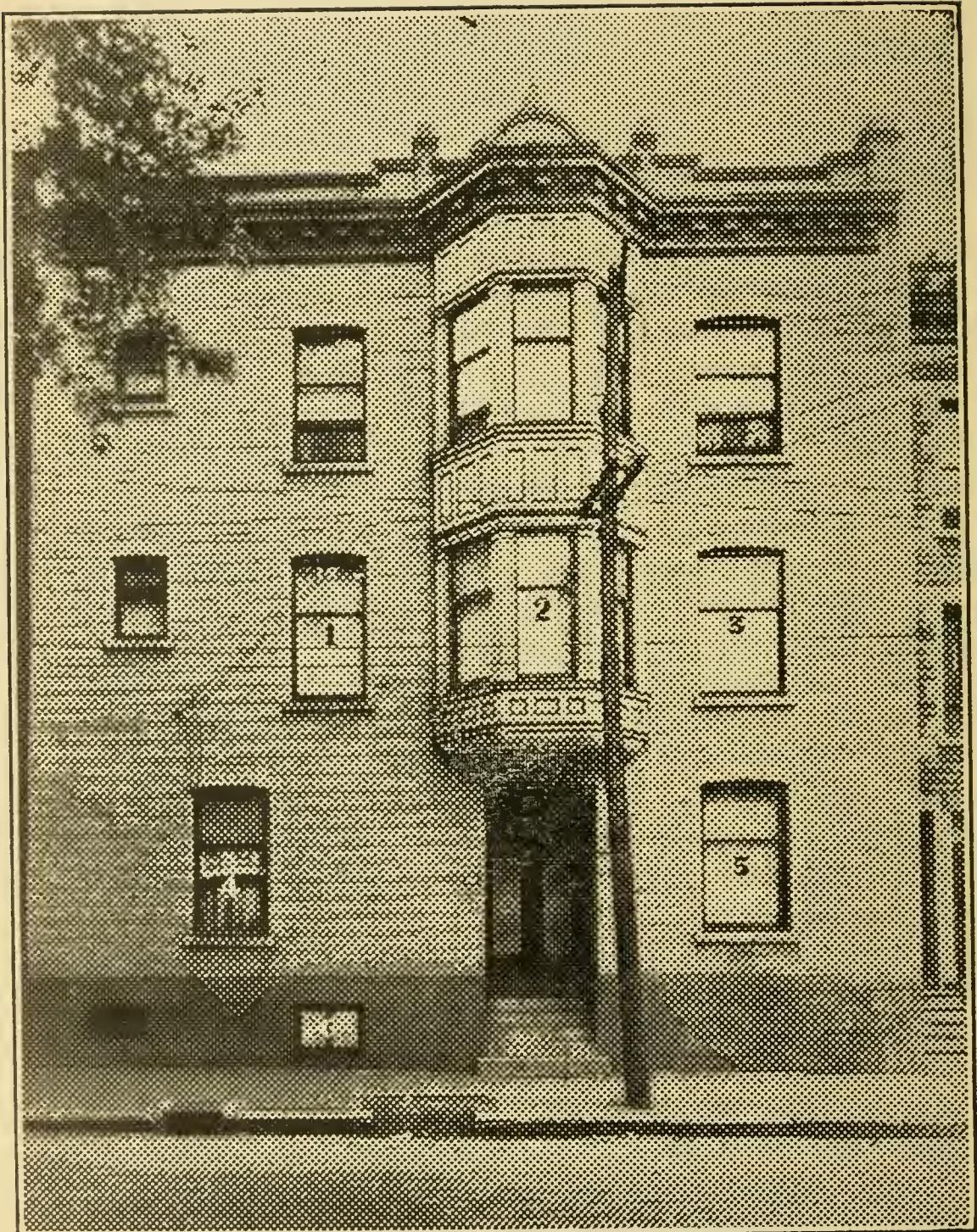
Now, for identification, Perusing the personal papers found in the pockets, I read: Raoul Delorme, 190 St. Hubert Street, Montreal.

IV

The name and the address are evidently those of the victim, and he now must be identified.

My comrades, Pigeon and Desgroseilliers, who have already been there and have accomplished the necessary formalities, have already told me the following:

"On Saturday, the 7th day of January, around eleven o'clock of the forenoon, we both went to the house bearing



*Abbey Delorme's home, 190 St. Hubert St. (1, 2 and 3)
Victim's bedroom and living room. (4) Abbey's office.
(5) Parlor. (6) Cellar's window.*

No. 190 St. Hubert Street, which is near the corner of the latter street and Dorchester. It is a three storey building, of yellow brick, evidently occupied by one family only, as there is only one door.

"We rang the bell and saw with surprise a priest opening the door.

"We are police officers. Does Raoul Delorme live here?" we asked.

"He does," answered the priest, "Raoul is my brother. Has anything happened to him? He did not sleep at home last night. Could he be in a tight fix?"

"We have come to tell you that a young man has been seriously wounded and that we have found some papers on his person which would indicate that he is Raoul Delorme."

"But where is he?"

"At the Morgue."

"So he must be dead?"

"Yes, and we have come to ask you to accompany us to the Morgue for the purpose of identification."

"I will be with you in a few seconds. Give me a minute to dress. And, for the present, do not mention anything to my sisters."

"A few minutes later, the priest left the house with us, and we returned to the Morgue.

V

"We took him to the room where the body was laid out. The priest immediately recognized him as his half brother Raould Delorme. He examined his clothes and said: "These are his!"

"This being done, the priest looked away from the body which he blessed rapidly with upraised hand, and went out without showing the least emotion.

Were I a psychologist, I could draw here an interesting picture. This indifference, in front of a dead body, this calm, this dispassionate behaviour, what did they hide? If we suppose for a brief moment, that the priest was not an absolute stranger to the death of his brother,

this short minute must indeed have been filled with elation, relief and satisfaction. Raoul was dead, but he was still free, and his carefully laid plans, his hopes about to be realized, his fear of discovery, all this, which would have been a tremendous burden to any brain, all this had disappeared in the winking of an eye. The road was wide open...

We crossed the street, and went to Headquarters, where, together with the Chief, we intended securing from the priest some information which might help us to unravel the mystery.

Unfortunately, all that he could tell us was the following :

Raoul went out in the afternoon of the feast of Epiphany, around 3 o'clock, and said that he was going to the Princess Theatre.

At seven sharp, on the same day, the priest was called on the telephone by his brother who told him that he had met two friends, and would spend the evening with him.

Raoul had no enemy, and very few pals.

He only slept out once, and that was on Christmas eve, after midnight mass, when he took supper with a friend called Patry.

One can easily see that all this did not teach us much. However it threw some light on the matter, and his declarations had to be carefully investigated.

For two days, we made a close and painstaking study in the neighborhood of the Princess Theatre, questioning the owners of restaurants in the vicinity and taxi chauffeurs stationed in that district. We carried with us a photograph of the victim which had been given to us by the priest, and which we showed to everyone whom we interviewed.

It was all in vain. We could find no clue.

After two days of this work, the only result of our efforts was that we had verified about twenty licences of automobiles which had been seen on Descarries Boulevard during the night of January 6th to January 7th. One

reason for going to such pains was that we thought that possibly the body had been brought to Snowdon in a motor car. So we called on the owners of these cars, who were mostly wealthy men who had returned to their homes at various times of the night. They were all found out to be trustworthy and honest citizens, and they naturally showed much surprise at being thus questioned by members of the police force.

VI

To all appearances, we were working in the dark and to no purpose. I suggested accordingly to my comrades that we should return together to the priest's home and obtain further information.

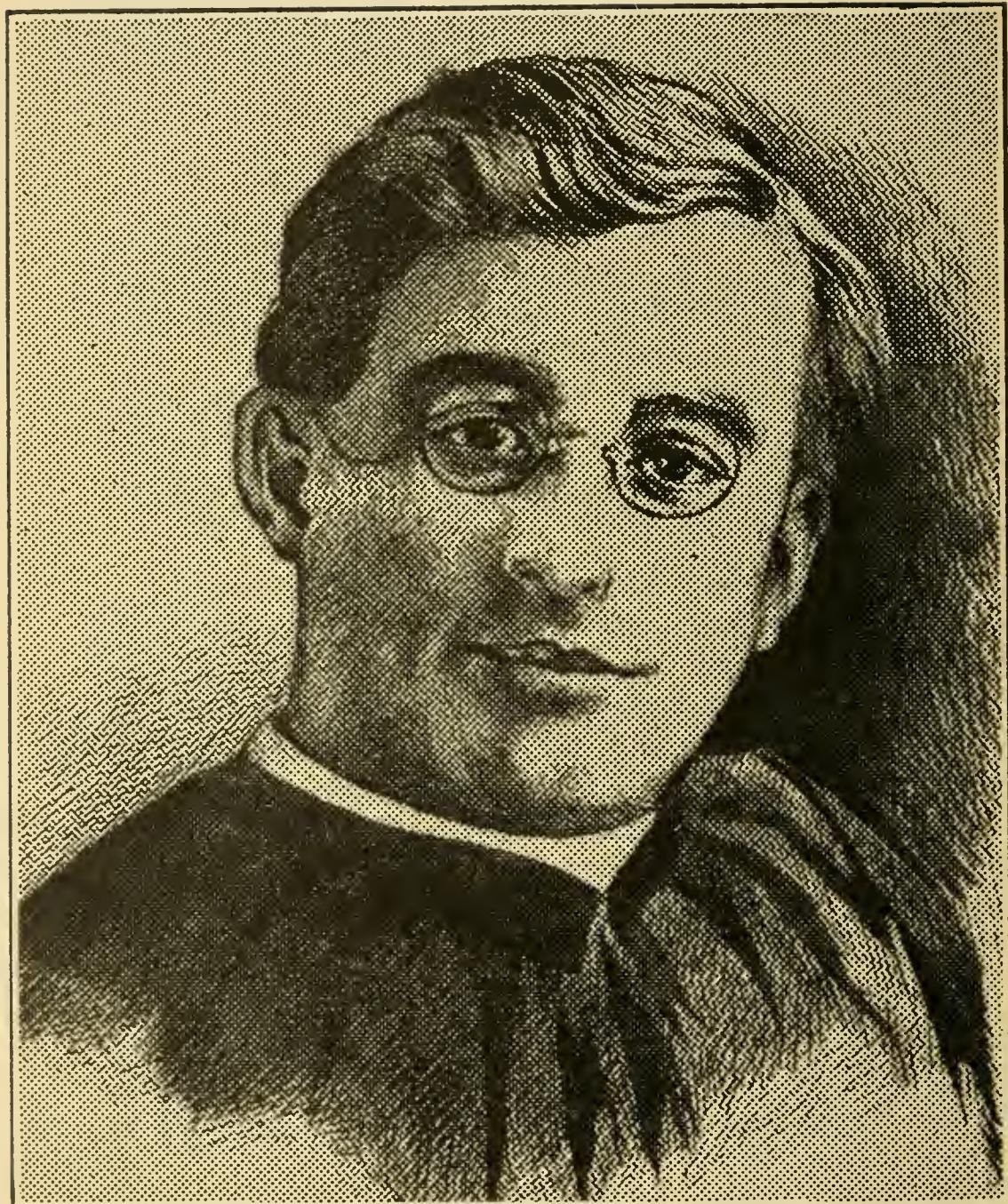
At eleven o'clock, we called at No. 190. Once more, he opened the door, and my comrades introduced him to me.

The priest took us to his library, gave us chairs and offered us cigars.

He said that his name was Adelard Delorme and that he was the Chaplain of the "Assistance Publique." Raoul was his half brother. He had also four sisters: Claudia, a married woman, who lived in the city with her husband, and Rosa, a 30 year old spinster who lived with the priest; these two were his blood sisters. The two others, who were sisters of Raoul, were called Florence and Lilly. They were respectively 28 and 26 years old and all lived in the same house.

The father of the family had died in 1916, and Mrs. Delorme, his third wife, who was childless, had left the house at No. 190, seven or eight months before, on account of illness. She lived with her sister on Christopher street. The priest added that he gave her a monthly allowance of \$50.00.

The Abbé Delorme seemed to me quite a charming personality. About 35 years old, strong and of average height, his hair is brown and his complexion fresh. He gave in many ways all the appearances of authority and domination and one could see that he was both father



Abbé Adelard DELORME.

and master in his house. A shaded and low brow showed a piercing and penetrating glance. He gesticulates much with the left hand. I noticed that his right hand was nearly buried in the sleeves of his gown, and once, whilst making a gesture with that hand, his wrist appeared to me as being red.

Quite candidly, I asked him whether his hand was hurt. He said: "I fell on the ice last Saturday on my way to the Assistance Publique where I celebrated Mass at 7 o'clock. My wrist was sprained and Miss Morache, the prefect, advised me to paint it with iodine."

But let us come back to Raoul and learn what the abbé had to say.

"Raoul was 25 years old. He had been a student at the Ottawa University for five years. Last summer, during his holidays, we motored together through various American cities.

"On the 22nd of December last, he left the University to come to Montreal to spend the holidays with his family. He was very fond of movies, and went to the show nearly every day. He usually woke very late and did not go out. He liked to play with his gramophone in the drawing room.

"No friend called on him during the holidays. He slept out only once, and that was on Christmas night when he went to supper with his friend Patry. I scolded him for not having previously notified me of this.

"I do not know about any friendship with young girls, and he never told me of any such thing. I may even add that I called his attention to some pretty and honest young ladies, but he was not interested.

"Although he was not a bright pupil, considering his age, his teachers have told me that he had made much progress this year. He was not at all discouraged, seemed quite cheerful and was anxious to get back to college.

"We made many little purchases together towards this end. I bought him a pair of boots, rubbers, towels, neckties, handkerchieves, etc. His clothes has been pressed and his boxes were ready for his departure. He was to

return to Ottawa on the morning of Saturday, the 7th of January.

"On Thursday night, the eve of the feast of Epiphany, I had sent him to confession, and he had returned home early in the evening.

"On Epiphany morning, he was to receive communion and I awakened him for the nine o'clock mass. After mass, he came back home and spent the forenoon with us. We had a family dinner. At half past two, Raoul dressed in order to go out and told me that he was going to the Princess Theatre. Before leaving, he asked me for money and I gave him a \$20.00 bill. It is on that occasion that he took out of his pocket a wad of \$5.00 bills and counterfeit money such as is used at the University in the commercial classes."

I must say here that when the priest spoke to me about *college* money which his brother carried around with him on that fatal date of January 6th, he never showed us any of these bank notes with which he seemed to be familiar, some of which I dare say, he must have owned. I would have liked very much to see one of them. Three weeks later, the abbé handed one of these \$20.00 bills to a representative of *La Patrie*, in order to have it reproduced in that paper.

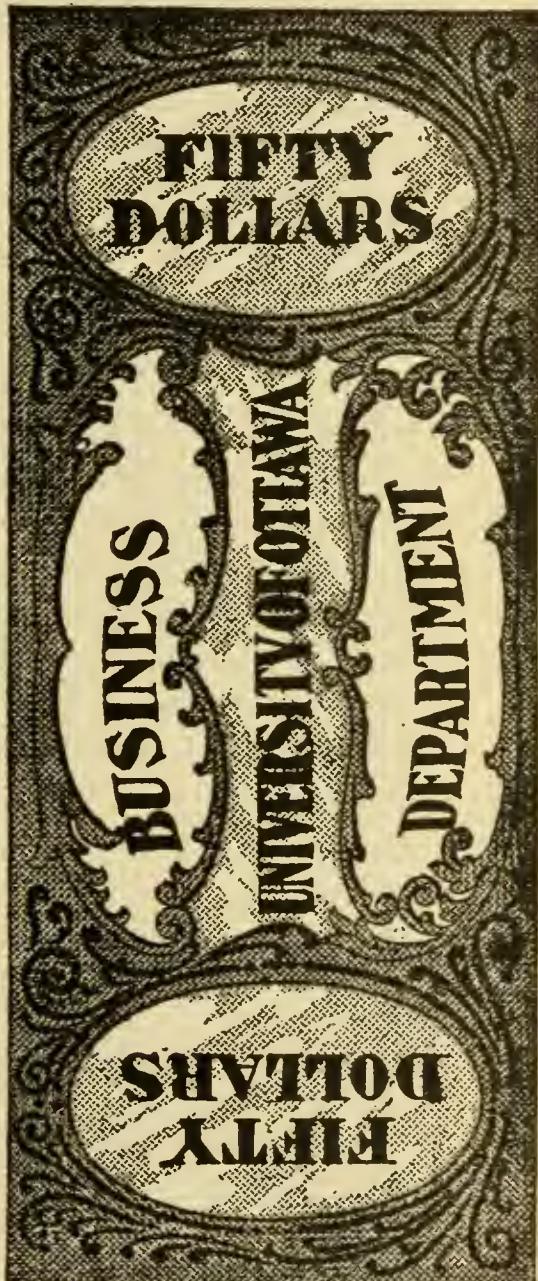
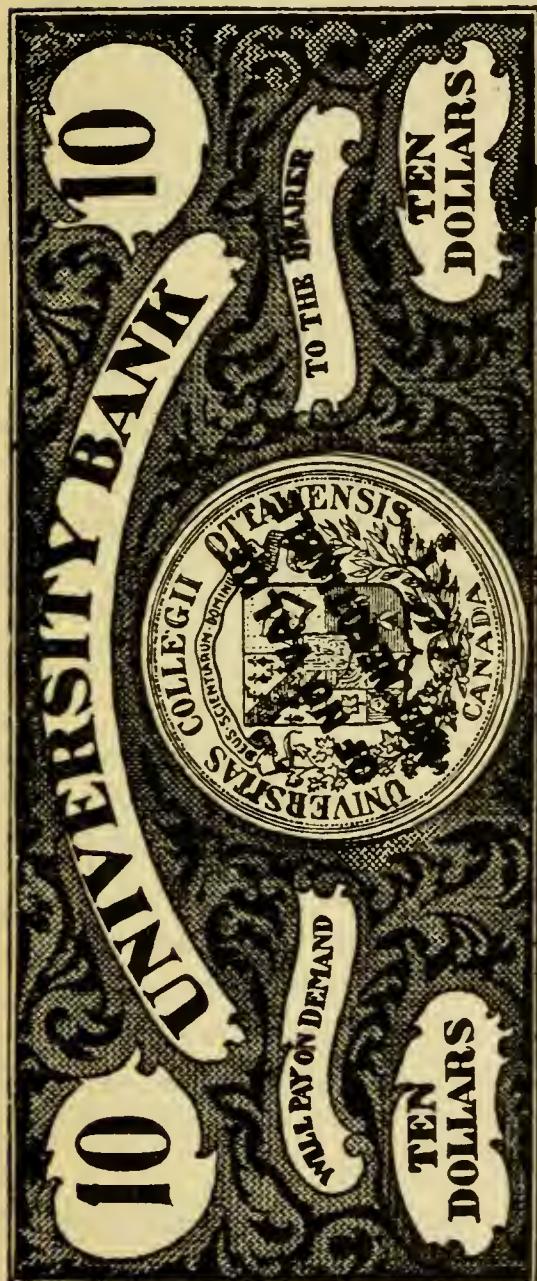
"Moreover," he went on, "as, some days before, Raoul had brought his watch to a jeweller who was to repair it, he asked me to lend him mine, with the chain, and I agreed willingly.

"My three sisters were there when Raoul left around half past two, saying that he was going to the Princess.

"At seven o'clock of the same day, I was called to the telephone and recognized Raoul's voice. He told me that he had met a college chum and another friend, and that they were about to have a grand supper "*some style*", after which they would spend the evening at the Allen Theatre. He added that if he did not turn up that evening he would come home the next day.

—“Why don’t you come with your friends and spend the evening with us?” I asked him.

“That’s my business,” answered Raoul. “If I do not come back home to-night, I will be home to-morrow.” He rang off and I told my sisters what Raoul had said.



Reproduction of simili bank note given detective Lajoie by the abbé Delorme.

Thus the abbé ended his story, and offered us more cigars. As I am very fond of Pall Malls, I thanked him and lit one of my own cigarettes. Thinking that a visit in Raoul's room might produce some useful results, I asked leave to go upstairs. He agreed cheerfully, and even insisted on our going through the entire house.

So we started our inspection by looking over the ground floor which is divided as follows:

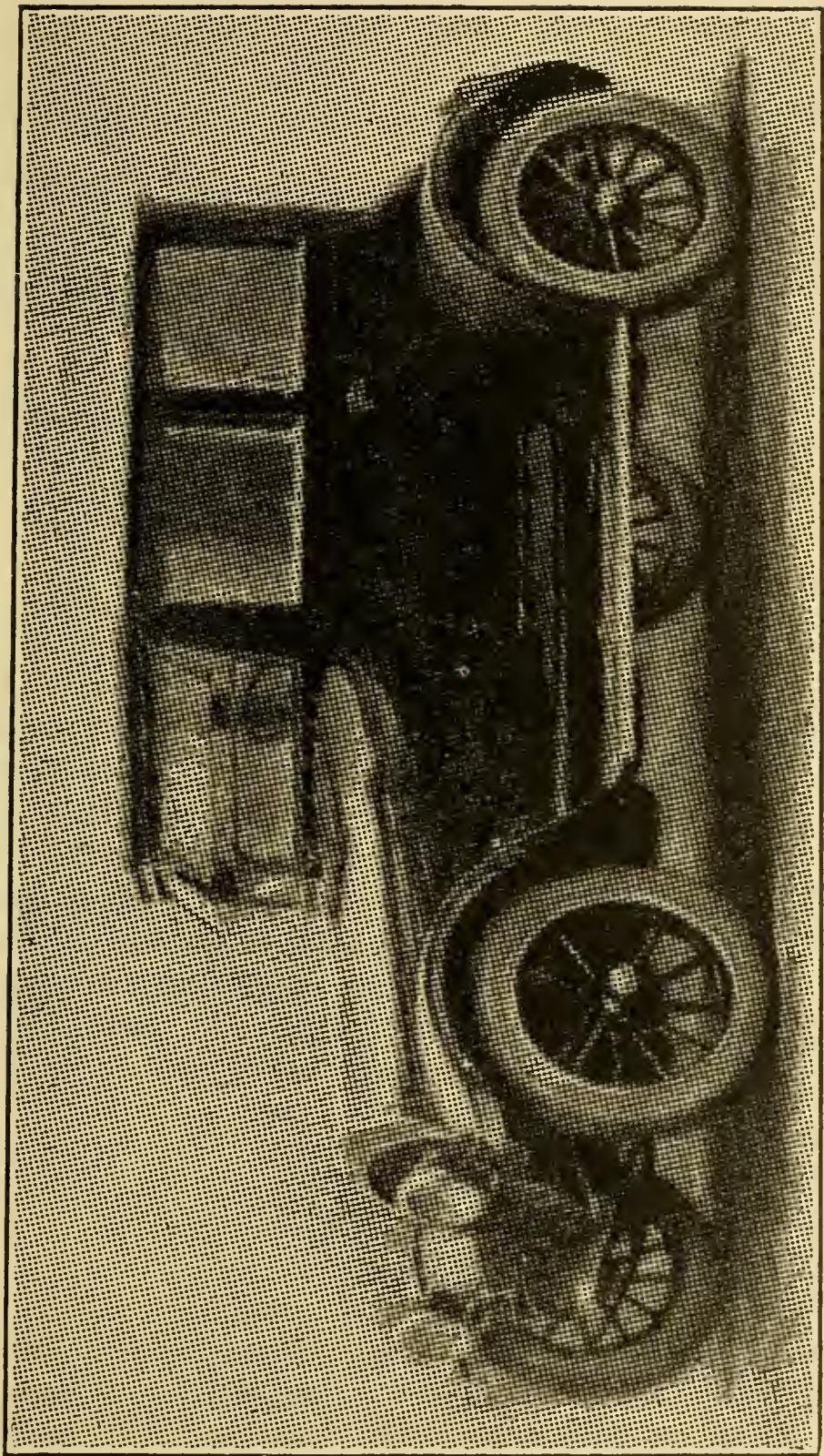
A small hall at the entrance opens into a corridor which leads to the kitchen. On the right a double drawing-room; on the left, the priest's private work room where there is a telephone. There is also a staircase leading to the next floor.

At the far end of the kitchen, there is a door opening on to a fairly narrow corridor and which leads to the garage through two doors which are always locked. The priest told me that he alone had the keys to these doors through which no one can enter. Between these two doors, there is another one which gives on the lane and which is used by the furnace man. At the foot of the door, a trap opens into the cellar by means of a staircase.

The abbé asked us to go down into the cellar. The first thing that we saw was a large number seven furnace, near which stood a coal-bin; further on, some ashes are piled up in a large space taking light from a window opening on to St. Hubert Street and which the abbé has pointed out to us. Further still, there is a cemented nook for the wash tubs, two other furnaces and more large coal-bins.

Behind these furnaces is a communication-door leading to the neighbouring house, at No. 188. The abbé pointed out to us that the neighbours would have noticed any unusual happening at this spot.

We returned upstairs and went to the garage where we saw the abbé's Franklin Sedan. The four doors of the garage opening into Labelle lane, are closed from the inside by means of vertical hinges. The priest asked us to take notice that the doors being well closed, there had been no violent entry into the garage.



The Franklin-Sedan belonging to abbé Delorme.

Chatting all the while, I asked the abbé if he kept any fire arms in his house.

"Yes," answered he, "I have had a revolver since my father's death. All my friends know about it. I keep it in the car for I think it to be a wise measure of self-protection when I travel or when I call on the sick during the night."

Since he did not offer to show us the gun, I asked him to be so kind as to produce it. As we were near the car he opened the left-hand door and pointing with his finger towards a pocket fastened to front of the body, said: "Here is the gun."

I picked it up and saw it was a 25 gauge (6.35) Bayard automatic. In the same pocket, I saw a box filled with cartridges and slipped the lot in my pocket in full view of the abbé and my comrades.

He then said: "I have tenants who live above the garage and others who live next door. If anything unusual had taken place the neighbors would have noticed it."

We then left the garage to return to the first floor.

The staircase ends at the first floor in a little sewing-room: next to it is a large double parlour, the windows of which look on to St. Hubert Street. It is furnished with a sofa, a piano, an arm-chair and a cabinet gramophone. This is the instrument which, according to the abbé, Raoul liked to play. A circular bow-window with three windows looking on to St. Hubert Street divides the parlour from Raoul' bed-room. There, one can see a small desk where Raoul used to write.

In Raoul's room there is a window looking upon the same street. It is furnished with an iron bed, a dresser of which the middle drawer is missing, and a chair.

In the closet, are a suit, an overcoat, shirts, a new cap bearing the name of an Ottawa merchant, and other articles belonging to Raoul. On the floor there is a valise covered with a pile of towels. I opened the valise and found a pair of new shoes which appeared to have been worn but a few times.

When I asked the priest about them he said:

—“I bought them for my brother and also some rubbers, handkerchieves, and other articles.”

In the same valise I also found some toilet articles, underwear, and a pipe containing some some half-burnt tobacco. Whereupon, my comrades told me that this valise and these same towels were not in the closet when they called for the first time, on the 7th of January, but that in the drawing room, on the sofa, the pipe topped the pile of towels that had been placed on the valise.

The rooms of Lily, Rosa and Florence, and of the priest, are on the third floor. In Florence's closet, I saw a typewriter which, I was told, belonged to Raoul, also some things belonging to the abbé, including two cans of ether, one nearly empty and the other full.

At the end of the stairway, a short passage leads to the privy. Between the rooms of Rosa and Florence, there is a dark room filled with the girls' trunks and boxes.

Finally I asked the abbé to show me Raoul's rubbers. “They are down stairs,” said he, “in the box under the clothes rack”. We went down stairs and he pointed to the clothes rack which I opened myself.

I found the pair of new rubbers, and an old pair of the same size. These I asked the abbé whether they were his or Raoul's. As he hesitated, I told him to try them on. He did so immediately and I can say that the old pair of rubbers were not his, as he experienced much difficulty in putting them on. It is well known that old rubbers slip on easily. The body wore no rubbers, so they might prove useful to the case.

I took them. When informed of my decision of bringing them to Headquarters, the abbé seemed uneasy. He gave me a dry smile and said: “Of what importance do you think they are?”

I answered that it was in the interests of the case and then we entered his office.

Once more he offered us cigars and, as always, I declined and lighted a Pall Mall cigarette.

As the abbé had not said anything about the gun which I had taken from the car, I asked him since when he had had it.

—"Since my father's death, that is, since 1916," he answered.

—"Did you ever use it?"

"—Yes, once, last summer, whilst traveling with Raoul on our way to the United States. I fired to frighten a dog which was barking and made Raoul uneasy. I must say that Raoul was rather timid."

Then I asked him to describe his actions in detail on Epiphany January 6th, date of the murder.

VII

According to his answers, the following is a precise enumeration of his various actions throughout the day:

5 A.M.—Customary early rising. A cold bath 'to brace up and set myself straight for the day' (in his own words. Dressing.

6.30 A.M.—Leaves on foot for the *Assistance Publique*, where he celebrates mass daily.

7 A.M.—Arrives at *Assistance Publique*, says mass and grace.

8 A.M.—Returns home on foot. Breakfast. Spends the forenoon with Raoul and his sisters.

11 A.M.—Conversation with Raoul on the first floor, in the small semi-circular room off the drawing room.

Noon.—Family dinner of which partake Raoul, Florence Lilly and the priest. Rosa never eats at home.

1 P.M.—The priest attends to his current business in his office on the ground floor.

2.30 P.M.—According to the priest, Raoul leaves for the *Princess theater*.

3.10 P.M.—The priest leaves for the *Assistance Publique* where he celebrates benediction.

3.40 P.M.—The priest returns home and declares that he once more attended to business during one hour. (Florence and Rosa told us later that they were away from three to six o'clock and had not seen Raoul leaving at 2.30).

4.45 P.M.—The priest drives in his car to City Hall Avenue where he picks up Ernest Leclerc, his furnace man, and takes him to one of his houses on Amherst Street, and, later, to his St. Hubert Street home, where and when the man attends to the furnace.

6.15 P.M.—The priest arrives home with Leclerc.

6.30 P.M.—Raoul supposedly calls on the telephone to say that he will spend the evening with friends. (The news is immediately transmitted by the priest to his sisters).

8. P.M.—The priest leaves to call on F. Papillon, his jeweler, 294 Rivard street.

8.10 P.M.—The priest having forgotten his cane, returns home to fetch it and leaves again at 8.10.

8.30 P.M.—Calling on Papillon to get a small watch which the jeweler had repaired.

8.40 P.M.—Leaves Papillon and boards a St. Denis street car to return home.

8.45 P.M.—Leaves the car at the corner of Sherbrooke street. At the corner of St. Catherine and St. Denis streets, meets a traffic policeman on duty and chats with him during a few seconds.

8.55 P.M.—Returns home. The sisters have left with men friends, except Florence and her friend, who in turn, leave at 9. P.M.

9. P.M.—The priest is alone in the house. He goes to the garage to perform some minor repairs to the car. He claims that his chauffeur was there.

9.30 P.M.—Enters his office and notices that the house is chilly. The radiators seem to be cold.

10 P.M.—Goes down to the cellar and finds that the larger furnace (which the man had fixed at 6 o'clock) has gone out. He empties and starts it again. He claims that this kept him busy for two and a half or three hours.

1 A.M.—Hearing noise in the furnace room, Lilly comes down as far as the cellar door and says: "Come to bed! Adélard! It is past one o'clock."

1.30 A.M.—The priest goes up to his room, undresses and retires.

2. A. M.—Telephone call. The priest goes down stairs to answer in his office. A voice says: "Hello, is this abbé Delorme?" — "Yes, who's speaking?" — No answer, but the priest hears a voice moaning. He hangs up and returns to his room.

3 A.M.—Same call, same question, same answer, again followed by moans. This time as the priest did not hasten to go down stairs, one of his sisters remarked that it might be Raoul and that he should answer.

4 A.M.—Same call, without results. Annoyed, the priest asks the operator to trace the call. — "*A pay station is calling*", says she. The priest asks for the number and the operator answers that it is against the rules to give such number. He insists, saying that he is a priest, and that he will not tolerate being annoyed by further calls. The operator then promises that she will not connect him with anyone before the next day.

5 A.M.—Rise, bathes, and dresses.

6.30 A.M.—Leaves for the *Assistance Publique* and claims that on his way he slipped on the ice and sprained his right hand.

8 A.M.—Returns home and has breakfast.

9 A.M.—Buys tire chains at DeSerres' store.

10 A.M.—Calls on Leclerc, the furnace man, and tells him to attend to the furnaces in his houses on Amherst street.

11 A.M.—Speaks to his step-mother on the telephone about Raoul's absence which begins to worry him. This conversation is interrupted by detectives Pigeon and Desgrosseilliers who come to notify him that the body of his brother has been discovered.

VIII

Before leaving the abbé, my comrades and I urged him against all declarations, statements and interviews

with journalists and private detectives, on the subject of the present case, unless he content himself with general information concerning Raoul and his family. The abbé promised me that he would keep absolutely silent, and he added: "Should it be necessary, I shall promise, through the press, a reward of \$10,000., \$15,000., and even \$25,000, to those who will bring into the hands of justice the murderers of my brother. My friends have advised me to do so." I told him to be silent even on this point, as I thought that circumstances were such as to make this pledge premature.

We then left him.

As I rose from my chair, I noticed that he kept staring at me and that his eyes never left mine. When we had left the house, he called back my two friends and made the following remark which they quoted to me, upon joining me: "I do not like this man's face."

—"Why?" asked my friends. "We consider Lajoie one of our good men..."

—"I read in his eyes," answered the abbe, "and I saw two things: he does not practice any religion and he must be fond of flirting."

IX

We had hardly reached headquarters and had not even had the time to think that we were to follow another clue, when the Chief of Police of Côte St. Michel called me on the telephone and said that a man named Desjardins had given him a blood-stained cap. He had found it at dawn, around 6.30 on the morning of January 7th, on his way to Sault-au-Récollet. The Chief added that close to this cap was a reddish pool which he thought was blood.

So, back to the auto and on to Côte St. Michel. Unfortunately, a light snow had been falling for some hours and we made a vain search in the dark, for the spot where the Chief had seen a pool of blood. After working for an hour and a half, we had not found it and we postponed to the morrow when daylight would help us.

Before leaving, the Chief gave me the cap. I examined

it on the way, and saw that it was made of a thick grey cloth, very worn, with ear flaps, such as it used by chauffeurs, carters and lumbermen. It was stained with blood in front. The iron-grey lining was unsewn. Although it was late we went straight to the abbé's house in order to announce our discovery, and try to trace the owner of the cap.

Upon seeing it, he recognized it as the one worn by Raoul when he had left the house on his way to the theatre. "I bought him this cap," said he, "two or three years ago, and on the morning of his disappearance he asked his sister Florence to sew up the lining."

The priest immediately called his sisters, and all recognized Raoul's cap. However, Florence, who had been asked to sew it, was of the opinion that the lining was black. The abbé told her that she must be wrong, and moreover, that the lining was so dirty that she might have mistaken it for a black one.

Florence repeated twice: "These are the cap and the lining all right. I recognize them perfectly." The abbé's pleasure was most apparent when he told him that the cap had been found near a red pool, which was probably blood.

—"This must be where the murder was committed," said he, "you have there an excellent clue!"

X

The following Tuesday, January 10th, Coroner McMahon opened the inquest on young Delorme's murder. Abbé Delorme gave his evidence and added the following facts to what we already knew:

1.—He is the sole executor of his father, who died in 1916, leaving \$185,000 to his children.

2.—Raoul was the most favourably endowed of all the children. His annual income exceeds \$10,000.

3.—The abbé's fortune consists of twenty-one apartments on Delorme lane. His present income exceeds \$7,000.

4.—Up to date, the abbé has administrated both the properties and the income of Raoul, Florence and Lilly.

5.—Rosa, and Claudia who is married, are their own administrators.

6.—On being asked by the Coroner, the abbé said that at the end of December, a few days before Raoul's death, he made him take up a \$25,000 life insurance policy.

7.—Raoul had been at college for five years, and the abbé saw to all his expenses.

I know on the best authority that Delorme senior intended to disinherit the abbé on account of his misconduct. He left him some properties, with the obligations mentioned above, upon the suggestion of a friend. Later, the abbé had expressed his annoyance at what he claimed to be an injustice; namely, a considerable share to Raoul and an insignificant one to himself.

An eight-day postponement was ordered. This inquest had given some information to the public, but none to us.

As soon as we could leave, we hurried back to Côte St. Michel, where we had found our new clue: the cap. Through the help of the Chief of Police, we discovered the red pool under some freshly fallen snow. I filled a large dish with this ice and snow, intending to bring it to Dr. Wilfrid Dérôme for analysis.

I must say here that this puddle puzzled me greatly, for the cap, according to its finder, was far from it and in the middle of the road, while the puddle was more than two hundred feet away to the left. Moreover the cap was very *slightly* stained, *on the upper part of the visor only*. Again, the man Ambroise Gravel, who found the cap, did not see the red puddle on the same road which he was following, and Joseph Desjardins, who saw the puddle, did not find the cap.

Accordingly, I thought it wise to question Desjardins who had seen the puddle on the ice before the snow had fallen. This is how he described it:

1° The puddle was circular and its diameter covered two feet.

2° In the center of the circle was a cavity. It seemed as if the liquid had been thrown there and had spread all around.

3° The red substance seemed to have frozen on the ice before penetrating it.

In all frankness, I must say that this clue was nothing but a mystery added to the main mystery itself. As I could find no logical explanation for it, I was forced to conclude that the murderer had thrown us off the scent.

XI

After having given to Doctor Dérôme the blood which he was to analyze, we reported to the chief at headquarters. When this was over, the chief asked me whether I had formed any opinion or if I suspected any one.

Without hesitating, I answered:

"The murderer of Raoul Delorme can only be a person who would gain by his disappearance. I see no one else to answer this description besides abbé Adélard Délorme."

I could see that this statement impressed the chief, and even my comrades, very strongly.

XII

My colleagues and myself called again on the abbé as we wished to get a little light on a few details concerning the family's estate, mentioned on that morning at the Coroners' inquest. We were sure to see him, for he had said himself that his office hours were from six to seven p. m.

At six o'clock sharp, we were at his door. With his usual courtesy, he opened the door and ushered us into his office, not forgetting to offer us cigars, which I refused to light a Pall Mall cigarette.

"Well what's the news?" said he cheerfully. "Have they finished analyzing the blood?"

"I am very anxious to know the result," he added, "for if it is found that this puddle was human blood, *Bibi*, (meaning himself) will be O. K.!"

I asked him if he had a copy of his father's will. He answered that he had, but added that this will was in the hands of notary Bélanger.

"Raoul's property," said he, "was valued at some \$65,000, when father died; he also received a cash legacy

of \$1,000 free of all charges. As for me I only received \$22,000 worth of property, together with the following obligations: 1. I had to settle the debts of the estate, which ran up to \$16,000; 2. I had to pay for my father's funeral, which cost \$2,500.00; 3. I also had to pay, on my own income, a monthly amount, throughout her life time, of \$50.00 to my step-mother, who is still living, or even more, upon her request. To-day, Raoul's income exceeds \$10,000. and mine is more than \$6,000. As I have already stated, I manage his property as well as that of my half-sisters Florence and Lilly. They can do nothing without my consent. I am the daddy of the household. I give them all they need, but they must ask for it."

The abbé told us that Raoul had a \$1,000 accident policy besides his \$25,000 life policy.

He said that he took the greatest care of his brother. Thus, in February of the past year, Raoul had to be operated for appendicitis. He went to see him in Ottawa and accompanied him to the hospital, where he left him only a few minutes before the operation.

Then he brought him to Montreal whilst he was convalescing and kept him at home for many months.

During the following holidays, he took Raoul for a motor trip to the United States. "I never refused the boy anything," said he, "and that trip was quite expensive."

I inquired whether Raoul had ever made a will.

"I was told," answered the abbé, "that he wrote one with his own hand, a few days before his operation in Ottawa."

On being further questioned, he answered that he did not hold this will, but that it was at notary Adrien Bélanger's office. He denied any knowledge of its contents.

As we had stayed much beyond his office hours, we thought fit, to disturb him no longer and bid him good-night.

The day had been a tiring and exciting one, so I left my comrades to go to my home, for a few hours. There

only could I study the case, in peace and solitude, weigh my discoveries, and classify the work which I had accomplished towards a definite knowledge of the crime and its motives.

XIII

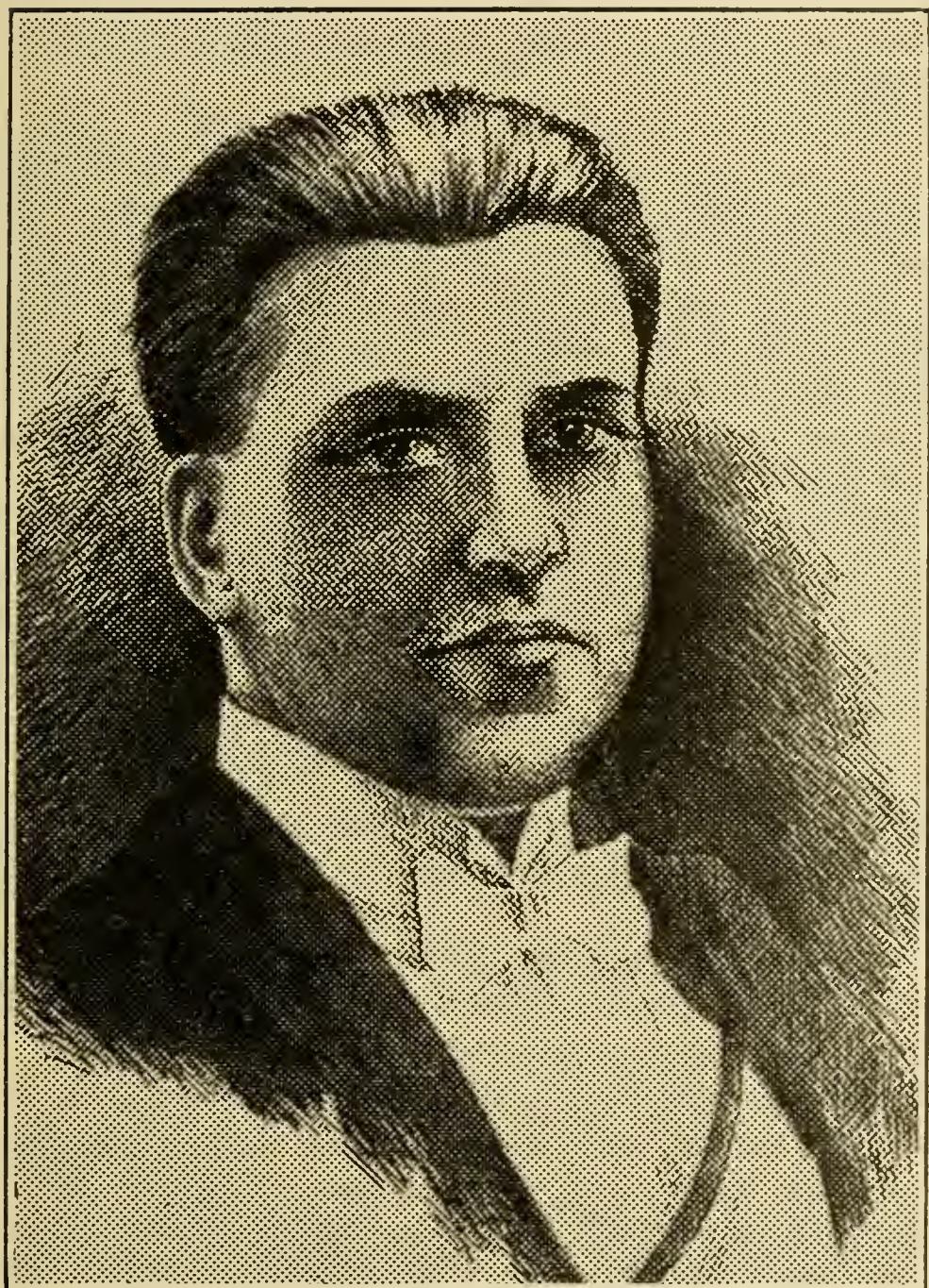
It was the first time since the case began, that I had the leisure to think alone and comfortably. I lowered the lights in my library and tried to brighten up those in my brain . . . Semi-darkness helps meditation, and this is how I painted for myself the following pictures — a tentative answer to a question which had been haunting me for two days: "What was the motive of the crime?"

It is generally admitted that a crime is committed for the following reasons: spying, revenge, robbery, insanity, or personal interest.

Spying.—Was Raoul Délorme a well known politician, the head of a trust, a revolutionary character or even some sort of ringleader? No. He was a young man, 24 years old, a mere school-boy for the last five years. Hence, he was quite unknown in the circles where spying is a practice.

Revenge.—Did Raoul Délorme have any enemy? Could he have any?

Had a rivals in the school-room? Had he friends among women, decent or not? Was he engaged to be married? Had he a mistress? Was he guilty of a breach of promise? Had he brought dishonour to a family? Was he a member of a secret society? Had he been the cause of any one's ruin? According to the very declarations of his brother, of his sisters, of all his relatives and friends, he did not have enemies and could not have any, since he spent all his time at college and, during the holidays, was under the continuous supervision of the abbé, whether in or out of town. As far as schoolmate competitors, we must remember that the poor boy, according to his teachers, was far from bright, and that in spite of his readiness and inclination toward work, he was always at the foot of the class . . .



Raoul Delorme.

He had no women friends, married or single. The only young girls whom he met were introduced to him by his sisters, at his home, during the holidays. He is not known to have courted any one, and he has never shown preference for any of them, in the presence of his brother or sisters.

The abbé told us moreover that he had frequently called Raoul's attention to certain charming young ladies, in order to find out his inclination in the matter. But Raoul seem to be totally unconcerned with the weaker sex. His main preoccupation was to get through with his studies as soon as possible. Consequently, it is quite certain that he had neither fiancée nor mistress, and one cannot believe that he could have brought shame to any young lady's family.

His rooms, his trunks, his clothes, were all minutely examined both in Ottawa and in Montreal. Nothing was found there and no letter, note, or keepsake were discovered which might lead us to believe that he was interested in a woman.

However, I have found a letter addressed to a young girl in Chicago, and which reads as follows: "Miss X... from Montreal to New York, from New York to New Haven, from New Haven to San Francisco, *et coetera*. Yours truly, Raoul"

After reading such trash, one can not believe that the poor boy could have belonged to a secret society. He simply would not have been allowed to join.

Robbery.—Was Raoul Délorme known, either in Ottawa or Montreal, as a wealthy young man, in the habit of carrying money and wearing costly jewelry? Did he brag about his means? Was he known in sportive circles? Did he make a show of his money? Did he really carry money, or only counterfeit money, as it was said?

Did he frequent bars, cafes, race tracks, gambling houses, clubs, or bawdy houses?

Of course, Raoul Délorme had quite a lot of money, and also of course, he had mentioned it to his Ottawa

school mates. He was known as a wealthy boy. According to his comrades, he was far from generous however, and the general opinion was that either he had not the control of his money, or that he was stingy, for his expenses were small and his clothes shabby.

As for jewelry, he wore only a cheap ring and carried a watch and chain left to him by his father. This is certified by his family.

In the sportive world, he was quite unknown. Nobody there knows anything about him, and no one has ever met anybody before whom he would have flashed real or counterfeit money. In the words of the abbé: "When Raoul needs money for his expenses, or his upkeep, he has to ask me for it."

Raoul once bought a \$100.00 share in a company; he had given \$25.00 on account a year before. Since then, being short of money, he had not been able to pay any further instalments. A few days before his death, he met the salesman of this company who asked him to settle for the balance. As Raoul had received from his brother \$10.00 at Christmas, he could only remit \$5.00 on account.

Now for the \$20.00 which the priest claims to have given his brother on Epiphany, the day of the murder. It must not be forgotten that the abbé told me that this sum was to cover Raoul's expenses until Easter. In other words, \$20.00 was the amount to be spent, during three months and a half, by a young man with a \$10,000. income...

One is apt to conclude that the boy could not use his money, did not have enough to spend freely, and still less to brag about it.

Let us now consider, for a moment, the theory exposed by the priest and some other persons, to the effect that this \$20.00 and the counterfeit bills were the motive of the crime.

The priest told us that in the evening of the murder, around seven o'clock, Raoul had phoned him that he had met a chum and another boy and that all three would have

supper in "style" in a café, after which he would spend the night with his friends. To a certain extent we would consequently be justifiable to believe that these two friends have murdered Raoul Délorme.

But one must not forget that a college chum (who would have handled such counterfeit bills himself at school) would be the first to recognize its valueless character.

Hence, if the murder was committed by the college boy and his friend, how could they, for \$20.00 only, and a watch, commit so horrible a crime, blunder to the extent of firing six shots, truss up their victim, find the time to tie him up carefully with more than twelve safety pins, make fast his head and legs with string, how could they have owned so many objects at the opportune minute, taken such lengthy precautions without being seen, in a restaurant or elsewhere, and, above all, if they were so much in need of money that they were ready to steal \$20.00, how could they hire a chauffeur, and motor from the center of the city to Côte St. Michel (where the cap and the red puddle were found), then from Côte St. Michel to Snowdon (where the body was abandoned) and from Snowdon back to the center of the city, — a trip that cannot be made for less than \$20.00? This would indeed show that the murderers were rank amateurs.

Let us now suppose that the murderers were professionals and that their motive was robbery. As far as this case is concerned, and according to our experience, it is ridiculous to think of professionals in this case. Such gentry never use small weapons. They only shoot when forced to do so, as when their orders are disregarded, when they have to defend themselves, or when they are surprised or caught in the act. They do not shoot repeatedly. Nearly always they leave their victim on the spot in order to run away. They avoid leaving traces. They do not fuss about bundling up their victim like a doll. The professional criminal avoids as much as he can causing the death of the man whom he robs, for he always has count-

less other means to immobilize his victim; strangling, knocking unconscious, binding, gagging, drugging, chloroform and alcohol, *et coetera*.

Insanity.—Was Raoul Delorme a victim of an insane maniac? It is admitted that such a murderer would choose neither the time nor the place of his crime. He commits his action *openly*, on the urge of unexpected influences, and most of the time he is caught immediately. For, not understanding the gravity of his action, and acting blindly, he neither tries to escape or to hide. In this class are persons who suffer from periodical and temporary fits of hysteria, those who drink, sleepwalkers, the victims of hypnotic suggestion, *et coetera*.

Personal interest.—Was anybody personally interested in the definite disappearance of Raoul Delorme? If so, what would be their interest? Would it be urgent and favourable to the person interested? Raoul's property, left to him by his father, was valued, at current market quotations, at \$125,000., surely an enviable fortune for a young man not yet of legal age. On his coming of age, he was to become the sole owner, and in the meantime, his property was managed by his brother, abbé Delorme. Raoul had been following for five years, at the University of Ottawa, a special commercial course with the avowed intention of managing, later, his own estate. Unfortunately, his lack of intelligence was such that he could not end his studies any sooner and the priest had continued to manage his brother's fortune, together with his own and his sisters'. Doubtless, and this is a general opinion and one expressed by Raoul himself, the boy had in his brother (whom he considered as a father) an absolute and boundless confidence. Moreover, besides this management of Raoul's fortune, the abbé saw to his upkeep, his board at college and other personal needs. Circumstances being such, the young man was at liberty to continue his studies as long as he wished to do so.

We must remember however that, feeling that his progress at school justified his taking charge of his own



ROSA DELORME.

affairs, Raoul had told a number of his friends *that he would soon manage his own estate and that this year was the last which he would spend in college.*

Raoul had two sisters, Florence and Lily, both spinsters; a half sister called Rosa, also unmarried; another half sister, Claudia, wife of Mr. Adélard Tétrault, manager of a branch of the Bank of Montreal; and a step-mother, Mrs. Delphine Delorme, third wife of his father and living at present with her sister on St. Christopher street, on account of ill health. I must remind my readers that the will of the late Joseph Delorme gave this woman a monthly income of \$50.00 to be paid by abbé Delorme.

The abbé, Florence, Lilly and Rosa all lived together in Raoul's house, at 190 St. Hubert street.

Rosa, Raoul's half sister is the priest's sister. She manages her own property, whilst the abbé manages that of his half sisters Florence and Lilly.

Rosa, the priest's sister, lives on her own income and although she is far from a young woman, she is not yet engaged to be married. She says herself that the friends whom she may have are "chance friends." Her last acquaintance is called Richard Davis, an unmarried man, about 35 years old, with whom she states that she flirted on the street and who has courted her for four or five months.

Florence has received for about two years the attentions of a man called Ovide Tassé.

Lilly has no man friend with the exception of a few "chance acquaintances".

Hence if some one had any personal interest in getting rid of Raoul it would surely have been for the sole purpose of acquiring his money. This points to some member of the family or to a third party connected with the family.

Let us study this latter alternative. Raoul's brother-in-law, Mr. Adélard Tétrault, holds an enviable position, he has some money of his own, and is both a gentleman and an honourable citizen.

Davis and Tassé have only seen Raoul once or twice during his holidays. They know nothing about the means of either the young man or his sisters and they state that they never spent an evening at the house with the family, but went out walking with the Delorme girls, or to the cinemas.

They do not know the abbé, but they have seen him going in and out of the house whilst they were there. Moreover they declare that there has never been any talk of marriage, or engagement to the Delorme girls.

As a matter of fact, one of them once said: "We are so happy at home, we lead such a wonderful life that we do not care to get married, as we have all our freedom and satisfy all our fancies."

It is clear that the harmless character of the above named third parties cannot be questioned. Besides, we have the family's corroboration in the matter. Then the interested one must have been a member of the family?

Which one of the four members of the family could have been interested in the disappearance of Raoul? Which one would have profited, by such a disappearance, if not of the entire fortune, at least of its greater part? And also which one could have been so sure of succeeding in accomplishing this horrible deed? I leave the answers to my readers who can easily base it on the foregoing lines and the sequel of this narrative.

Dawn was rising, and I ended these reflections. I had, without noticing it, been pondering upon these facts for eight hours. A hasty cup of coffee, and I was off to Headquarters.

XIV

My comrades and I entered into Chief Lepages' office, who gave us a number of anonymous letters. The ones were supposed to give us clues and pleaded eloquently in favour of the priest; the others showed hostility toward him.

We had hardly read them through and noted their contents that the abbé called Sergeant Pigeon on the telephone, and told him that he wished to see us

We went without delay to 190 St. Hubert street. The priest offered us the usual cigars which I refused, to light a *Pall Mall* cigarette. He asked us if the analysis of the blood found at Côte St. Michel was finished. We answered in the negative, whereupon he said "Well, here are some anonymous letters which I have received".

We read them and noted their contents. Conversation having started again, we spoke of the body which, at that time, was laid out amongst a wealth of tapers, in Raoul's own sitting room, on the first floor.

"I wish to give him," said the priest, "a sumptuous funeral and I believe that your men should be there in case the murderers should mix with the crowd."

We promised him to be there and left with some callers who had come to see the remains. When taking leave, the abbe pointed out two uniformed policemen who were on guard at the door. "I asked this favour from Chief Bélanger," said he, "and he kindly granted it to me".

Still concerned with the mystery of the cap, we left immediately for Côte St. Michel, and started an inquest in all restaurants, hotels, taverns, cafés and dance halls of this locality, showing to every one, as we went along, a photograph of Raoul. Nobody seemed to remember having seen these features at any time. The investigation lasted all day. In the evening we returned to the abbé's house to talk about Raoul's will, which was supposed to be at the office of notary Bélanger. The priest was having a private talk about Raoul's will, which was supposed to be at the for him in the drawing-room on the ground floor. He joined us a few minutes later.

My first question was to the effect that we would like to see that will at Mr. Bélangers' office.

He appeared flustered and answered hurriedly: "I rather think that Raoul's will has been left in Ottawa, at the college." Then he made the following remark: "I hope that Raoul did not forget me in his will; I have been so good to him!"

As the caller had been waiting for the abbé in his office and as it was already late we decided to return home.

XV

On the following day, Thursday, January 12th, when Raoul's funeral was to take place, the abbé 'phoned us and asked us to watch the crowd for any suspicious characters.

We went to his home, where a very large crowd had already congregated, and followed the mourners as far as St. James Church. There, a still greater crowd had stormed the temple.

The priest had had tapers distributed to the congregation and the ceremony took place with most

sumptuous pomp. The abbé celebrated mass himself and when singing the *Pater Noster* was visibly moved. Sobs choked him, but he mastered them immediately.

As the crowd presented no sign of disturbance, but seemed rather calm and respectful, we went back to Headquarters.

The rest of the day was spent in ascertaining the values of some of the information given in anonymous letters. The greater number were insignificant and brought nothing that could help us.

XVI

Friday, January 14th.

Within five minutes, I shall step on the platform at Bonaventure Station. I am on board the train, on my way back from Ottawa and Hull, where I have made, yesterday, two very careful investigations, whilst my comrades continued to look up the possible clues mentioned in the anonymous letters.

I first went to Hull, where I had been told that two suspicious characters, unknown in that city, had left an automobile, quite covered with mud, in a private garage. These men claimed to have come from Montreal and my informers suspected very strongly that they were connected with the Delorme crime.

As soon as I arrived in Hull, I found the automobile, noted its licence number, and discovered that its driver was really the owner of the car, who had come from the neighbouring countryside, to settle down in Hull. This investigation showed me clearly that the suspects had absolutely nothing to do with the crime.

Being in that district, I went to Ottawa and started a discreet inquiry, concerning Raoul's will, amongst the Oblate Fathers at the University.

Father Legault, prefect of discipline, granted me an interview and told me that, in March of the last year, Raoul had in fact made a will before his surgical operation. He certified that the will, in an envelope, had been handed by Raoul to Father Rhéaume, before the boy had

left for Montreal. I presumed to ask him whether he knew anything of its contents. He answered that he did not, but that Father Rhéaume might, he added however that such knowledge could only be imparted upon a Court order. To another query, he answered that Raoul had never left the college but once, during the afternoon of November 13th, 1921, and that the boy's conduct was quite above reproach.

We are steaming into the station and I must hurry to Headquarters to report to the Chief and my comrades. They, in turn, have discovered nothing of importance whilst I was away.

XVII

A few minutes later, I learn that Abbé Delorme had gone a few times to the shop of Oscar Haynes, a dealer of fire arms, at No. 237 City Hall Avenue. I decide to call there myself and leave with my comrades. I did not omit to bring the Bayard revolver and the steel bullets which I have taken from the abbé's car.

Mr. Haynes tells me that he knows abbé Delorme as a client and that he has often repaired his revolver. He added that the priest's last call was on December 27th, when he exchanged an old Ivert-Johnson for an automatic 25 Bayard; he also at that time bought two boxes of steel cartridges, each box holding twenty-five shots, for a total sum of \$25.00.

I then showed him the gun found at the abbé's and bearing number 34667. "This," said Mr. Haynes, "is the gun which I gave in exchange to the abbé, on December 27th. We can check up by the number indicated in my books. I also recognize the cartridges which you show me; they are the ones which I sold him".

Feeling quite satisfied with this result, we returned to Headquarters, bringing back information which justified more and more a certain opinion of mine. So, as soon as I sat down to my desk, I sketched out the following scheme which may explain what I had decided to do on that evening.

XVIII

- 1°—It is admitted that abbé Delorme was the sole administrator of his brother Raoul's property, the income of which exceeded \$10,000 a year.
- 2°—It is admitted that Raoul Delorme made an olograph will at the University of Ottawa, in March last, before undergoing an operation. This will was brought to Montreal by the deceased. The abbé told us at first that the will was at notary Bélangers' office, and later than that it had remained in Ottawa. The only persons to have knowledge of its contents would be Father Rhéaume, of Ottawa, abbé Delorme and perhaps notary Bélanger. Why did the abbé lie? Why is this will unfindable? Why did the abbé not ask the notary to probe the will, as customary? Why did he answer, before me, to the newspaper men who were asking him to publish its contents: "It is nobody's business. We don't need Raoul's money? We are wealthy in our own way. Let us first find Raoul's murderers, and then in one, five or ten years we'll know what to do with the will."
- 3°—It is admitted that Raoul Delorme was to take charge of his own business next summer. Consequently it was his last year in college.
- 4°—It is admitted that abbé Delorme had taken a \$25,000 insurance policy on his brother's life, on the 24th of December. This policy was to come in force on the first day of January 1922, that is to say six days before the murder. The premium had been paid by the abbé himself?
- 5°—It has been proved that the bullets found in the head of Raoul and which caused his death, are similar to the ones found in the abbé's car.
- 6°—It has been proved that these bullets were fired by a Bayard automatic No. 25, similar to the one which I found at Mr. Oscar Haynes' gun-shop, on December the 27th.
- 7°—It has been proved that the abbé's revolver was exchanged at Mr. Oscar Haynes' on the 27th of Decem-

ber, 1921, ten days before the murder, and also that on the same date he bought fifty steel bullets. Of these fifty bullets, I have found twenty-eight only at the priest's house. Consequently twenty-two were missing.

According to Mr. Haynes, at whose store the revolver was bought, he fired seven of eight of the shots, with the abbé, to show him how the gun worked. Then he cleaned the gun by drawing an oiled brush through the barrel, before giving it to the abbé. Now, a few days before, the abbé told us, when we made our first call, that he had owned this gun, for some six years, since the death of his father who had given it to him, and that he had only used it once, the preceding summer, to shoot at a dog, on his way to the United States, when he was accompanied by Raoul.

Mr. Haynes has found, as I have too, that the weapon had been used and had been recently and generously oiled. I must conclude that the abbé has lied again when he spoke of his Bayard.

8°—It has been proved that on Saturday morning, January 7th, the day after the murder, Raoul's bed — and according to the family Raoul had no slept at home, —was unmade. There were no sheets nor pillow cases on it and two sheets, just washed, had been spread to dry on the baluster of the staircase.

Why such a hurry, on a Saturday (which is not the customary wash day) to undo a bed which was already made, since Raoul had not slept in it?

9°—It is a fact that I found two pair of rubbers belonging to Raoul, in his house; now it is recognized that Raoul used to wear rubbers; so he must have worn them on January 6th, if he went out, and all the more because the side-walks were very slippery on that day; on the other hand, the dead body wore no rubbers. Supposing that he wore no rubbers on that day, since the boy telephoned to his brother, he must have walked on the snow and the ice. How then could the soles of his

boots remain pliable and dry, and how is it that the nails on the soles were not rusty, since five or six hours elapsed between the time when he was left at Snowdon and the time when he was discovered? This period is explained by the frozen state of the body.

10°—Abbé Delorme told me that on the morning of January 7th, on his way to mass, he sprained his wrist by falling on the icy pavement. No one witnessed this accident.

11°—Why did the abbé, since he was in such a hurry to find his furnace-man the day after the murder, admit that he has "squandered" two hours in his garage in order to put new chains on his car?

12°—In a letter written to Raoul, in October last, the abbé expresses the wish to change the house of the family at 190 St Hubert street into an apartment house: "To increase our income and pay our debts". We must conclude that he had debts. How can this be explained, when Raoul, who does not cost more than \$1,000 a year to his brother, has an annual income of over \$10,000? Where is the leak, and if there is a leak, what must we think of it?

13°—It is admitted that on the evening of January 6th, abbé Delorme stayed home, alone, between 9 and 11.30 p.m., while his sisters and their friends were at the theatre. Why did he stay alone when:

1°—He had already been invited by an intimate friend to a big Epiphany party;

2°—He had also been invited by telephone, around 8 p.m., by a person (whom we do not wish to name), who particularly wanted to see him on that evening;

3°—When he called at 8.30 at Mr. Papillons' house on Rivard street, on his way to fetch the watch of his little cousin Rita, he refused to spend the evening with Mr. Papillon who was entertaining another priest and numerous other guests.

He must have had an important reason for staying home since he refused all these invitations, which ordinarily he would have welcomed. What was it?

14°—Leclerc, the furnace-man has admitted that during the afternoon of January 6th, the priest called for him in his car around 5 o'clock and brought him back to his house to start a good fire. Leclerc also states that he did his work well and when he returned an hour later, he found the fire burning well and good for the whole night.

15°—The priest admits himself that on the evening of January 6th, he worked at emptying and relighting his furnace for two hours and a half or three hours.

How can we explain, that during three hours (Leclerc left at 7 p.m. and the priest claims that he worked at his furnace which had gone out at 10 p.m.) a hot fire in a No. 7 furnace, which holds seven pounds of coal, could have burned out so quickly?

More extraordinary still, how is it that during these three hours, according to the priest the radiators had got cold?

16°—Mr. David, Rosa's friend, admits that, on the evening of January 6th, when he called for her at 8 p.m., he stayed in the house for half an hour and felt that it was too warm indoors. When he came back at 11:30 the temperature had not changed.

17°—The abbé states that on the evening of the 6th, around 9 o'clock, he went to his garage to tinker with his car. He adds that Leclerc, the furnace-man was there. Leclerc states positively that his last call to the house was between 6 and 7 p.m. and that he neither saw the priest when coming in nor when going out and that he never set foot in the garage.

18°—The abbé mentions three telephone calls at two, three and four a.m. during the night of January 6th, to January 7th. These calls were followed by moans, as if someone were in pain.

Raoul was not in yet. At the third call, the abbé

was annoyed and asked the operator to refrain from connecting any one with his house.

19°—When the abbé was requested to go to the Morgue to identify his brother's body, he did so, recognized the boy, blessed him and left the room without giving voice to any commentary nor showing any emotion.

20°—The abbé states that on Thursday evening, the day before the murder, he sent Raoul to confession and that on the next day, Friday, the day of the murder, in the morning, he sent him to communion.

We will now enumerate the various persons who have seen Raoul since he arrived in Montreal for his holidays on December 22nd, two days before taking the insurance policy and five days before the purchase of the Bayard revolver.

A--Raoul has been seen by his brother, the priest and his three sisters, Rosa, Florence and Lily, every day at the house. He spent his time indoors, got up very late, frequently used his gramophone, and went to the moving pictures in the evening and in the afternoon. No friends called on him during the holidays.

B—On December 24th, he was seen by Mr. Marot an insurance agent, at the offices of *La Sauvegarde*, where he underwent a medical examination.

C—During the night of December 24th to 25th, he was seen by Mr. V. Patry, a former student of the University of Ottawa, who lives at 2195 Waverley street. This is where Raoul had supper, after the midnight mass, with his young friend.

D—On December 31st, he was seen by a former student called Saint-Jean Desrosiers, 500 East Sherbrooke street, concerning a \$100. share in the *J. C. Ash Holdings Limited*, which he had sold to Raoul. This is the time when young Delorme, having only a \$10.00 bill, offered \$5.00 on account. It appears that he told Desrosiers, at that time, that he would take charge of his own affairs on the next summer.

E—On January first, he was seen by Mr. A. Tetrault, his brother in-law, at 62 2nd Avenue, Viauville, where he made a New-Years' call with the priest. On the same day he also called on his step-mother on St. Christopher street.

F. On January 5th, in the afternoon, he was seen by J. A. Cadieux, a tailor, at 230 Berri, where Raoul had brought a blue suit to be cleaned and pressed.

G—On January 5th, in the evening, he was seen by R. F. Davis, Rosa's friend, who lives at 401a St. Antoine, at his own residence, on St. Hubert street. Raoul was playing with his gramophone.

H—On January 6th, the day of the murder, he was last seen by A. Trudeau, 365a Dorchester street, a restaurant keeper. Raoul, without an overcoat, went there around the noon hour to buy a package of pipe tobacco.

XIX

Such facts spoke for themselves and made immediate action necessary. Accordingly I thought I should see Coroner McMahon in person, before going on with the inquest, and ask him to have abbé Adélard Delorme either arrested or imprisoned.

This decision was inspired by an irresistible impulse of my conscience, and a feeling of justice and duty.

I expected two results from this arrest: before all, I would be more free to investigate, and such freedom was essential to our proper dealings with the case; his presence was most embarrassing and annoying to us, and it was extremely hard to secure information in the neighbourhood, because he was a priest, and the people feared to compromise him; I also hoped that if isolated, without delay, the priest would become increasingly nervous and that a confession of guilt would follow.

Accordingly, about 6 o'clock, I went to the Coroner's home with one of my comrades. I enumerated to him the various facts which I have quoted here, and discussed the work which we had accomplished. I then asked him whether he could have the Abbé arrested.

The Coroner said he could not grant this request, as he would not feel justified in doing so. "You know," he said, "that we are dealing with a priest, and very complete proof would be needed."

My later conversation with the Coroner had been fruitless, but he told me, much to my surprise, that the evidence in the case was not sufficient, and I decided to devote all my time and efforts towards accumulating further proof until the inquest should be terminated.

The next day, January 14th, Abbé Delorme announced in all the newspapers that he would give a \$10,000 reward to anyone who would discover his brother's murderer. At the same time, he had his photograph, and Raoul's photograph, published with a great display of bold type headlines.

In this connection he promised that he would give as much as \$25,000 if the amount mentioned at first was not sufficient, and he added that this offer was approved by Headquarters and that he was pleased with the detectives' work.

On Monday, the 15th. of January, *La Presse* announced that a revolver had been found and comments were very numerous. The general opinion was that the crime had been committed at Côte St. Michel, for this was the spot where we had found the red puddle.

The first interview granted by the priest to the reporters created the utmost interest in the Province, as well as in the entire Dominion, and it was re-printed everywhere. His promises were scrutinised and analysed, and a great many readers were not averse to giving them a most unfavourable interpretation.

On Tuesday, January the 17th, the inquest was continued. From the very start the Coroner severely criticized Abbé Delorme for giving such an interview. "It may have been useful", said he, "but we need facts. Moreover, it impeded my plans for this morning." He added: "Rumours concerning you are far from charitable."

Questioned by the Coroner, the Abbé flatly contradicted the declarations which he had made two days

before, when interviewed by the reporters on the subject of the revolver. He had stated that the weapon had been given to him by his father. Now he said that he had recently bought it from Haynes, a gun maker. The Coroner asked him to explain the injury to his wrist, which was noticeable on the first day of the inquest. The priest claimed that he had slipped, on his way back from mass, on the day after the murder.

He also stated that Raoul's estate amounted to about \$185,000, and offered to bring the books of the estate, but the Coroner answered: "It is only as a very last resort that I shall probe your personal business."

When he left the room, the abbe made the following statement to the reporter of *La Presse*: "Why would I have committed the murder here during the Christmas holidays, when we all spent part of the summer in the bush?"

"I am sorry that my name should have been mentioned in this matter. Is it reasonable to think that I, who am wealthy, would kill my brother for such a puny sum as \$25,000? We must find the murderers, and when they are found I will exact an exemplary penalty. Whatever the price, I will hire the Arena, and ask that they be punished publicly! On that day we shall have recourse to all human and reasonable means. I must avenge my brother. Please God that I may find the right trail! We must all be detectives! Together let us join forces under the same flag, the standards of our Chiefs Pierre Bélanger and L. A. Lepage, and their devoted and untiring staffs.

"These diabolical rumours must be stopped. It is not a question of rivalry between Provinces, between French Canadians and English Canadians. The slanderers must be gagged. These low and dangerous characters must be arrested. Unfortunately some of them are found even amongst the highest class, but who are they? Free-thinkers, atheists, priest eaters, prideful men, low citizens! They must be forced to come before our Chiefs and

give their names and their reasons for spreading such idle tales and influencing the ignorant masses. Ah! I am not surprised. The One whom I represent suffered more



FLORENCE DELORME.

than I. Therein lies my strength. It encourages me greatly. Let us work ceaselessly. We must have truth, we will have truth!"

Public opinion was roused to the highest pitch. The Delorme case was the subject of all conversations in cafés and in public places. The one question heard was: "Did the abbé kill his brother?"

Anonymous letters were received every day by the Coroner, at Police Headquarters, and by *La Presse*. They

contained threats against those who suspected the abbé, or against those who were charged with protecting him. They also contained poetic pieces dedicated to the memory of the unfortunate boy, and countless so-called clues, which were all investigated and found false. Needless to say the \$10,000 offer created a great ambition amongst private detectives, and considerably increased the trade of fortune tellers by cards, and palmists, who offered to solve this deep mystery.

On Tuesday, January 24th, the inquest was resumed for the third time. The declarations heard on that day were a severe blow to any confidence which one might have retained for the abbé.

One of the first witnesses was Florence Delorme, the abbé's sister.

Questioned by the Coroner, she seemed to be most reticent, and won for herself this pointed remark which was commented on by *La Presse* "Miss Delorme, I do not wish to say anything against your brother for the time being. I understand that he has great influence over his sisters, more than anyone else, and that they consider his words as Gospel truth. You must not tell us anything which you may have heard said by others, but only what you know personally. In the name of truth and on your oath... I understand that this is very painful for you, more painful than for anyone else, but although we all regret this occurrence, I must ask you on your oath to tell the truth and nothing but the truth."

La Presse, on the same day, summarized the inquest as follows: The statements which deeply affected the audience have revealed the following facts. The bullets found in the victim's body and those contained in abbé Delorme's revolver were identical; the feathers found on the boy's body and those found in the abbé's automobile were identical; the abbé personally asked for an insurance policy on his brother's life at the *Sauvegarde* Head Office; a neighbour has stated that on the night of the murder, at half past ten o'clock, he heard the purring of

a motor in the abbé's garage, and that on the same night, in the Delorme home, at half past one in the morning, he heard the furnace being shaken.

This newspaper also mentioned the main argument of the Court, that is to say, certain explanations which allowed us to determine where the crime had been committed: "The Coroner seemed to insist on knowing what had happened to the rubbers of the victim. The priest had bought boots and rubbers for Raoul a few days before his death. Florence Delorme swore repeatedly that her brother put his rubbers on before going out, on the night of the murder. He had only two pair of rubbers, old ones and the new ones. On the other hand the detectives swear that the body, when found, had no rubbers on. How did the rubbers come back to the house without the victim? This is what the Coroner wanted to know."

On the 31st, *La Presse* announced that the chemical analysis of the red puddle, at Côte St. Michel, had been completed by Dr. Dérome, and that the results showed that it was not human blood, but merely the usual filth found on a public thoroughfare.

Once more the facts appeared to prove that the murder had been committed at the spot suspected and that the cap had only been thrown in this red puddle to put the police off the scent. Facts were accumulating and the public was more and more deeply convinced. Conflicting rumours of making the arrest were multiplied every day in the different newspapers ,and the names of various women were connected with them. However, the general opinion pointed to one person and it was felt that each day brought us nearer to a crisis.

XXI

After many days of useless work, I called again on abbe Delorme, accompanied by Chief Lepage and my comrades. He received us himself and ushered us into his office. Later, at our request, he took us to the garage and he opened the two doors leading to it from the corridor, adding once more: "No one can come in here without my permission."

We examined the automobile carefully and found stains on two cushions, which were on the seat. We set these cushions aside. We also found under the back seat, and in opposite corners, four cardboard boxes, on which hen feathers seemed to be glued. There were other feathers scattered here and there, and we also put these aside.

In the garage, on a valise, there was a pile of clothing and two hand made coverlets, on which were black oil stains; we also appropriated these. At this juncture the abbé remarked: "As for the feathers, I have carried live hens for a friend with whom I had gone to the country; and as for the coverlets, they are mine, and were left to me by my parents. I have occasionally used them in place of a rug in my car, and did so on my last trip with Raoul."

From the garage we went to the cellar in order to examine it once more, and the abbé again called our attention to the fact that the crime could not have been committed there on account of the proximity of the neighbours.

We also visited Raoul's room which was in the same state as last described.

As it was getting late we returned to Headquarters, taking with us the cushions, feathers and coverlets.

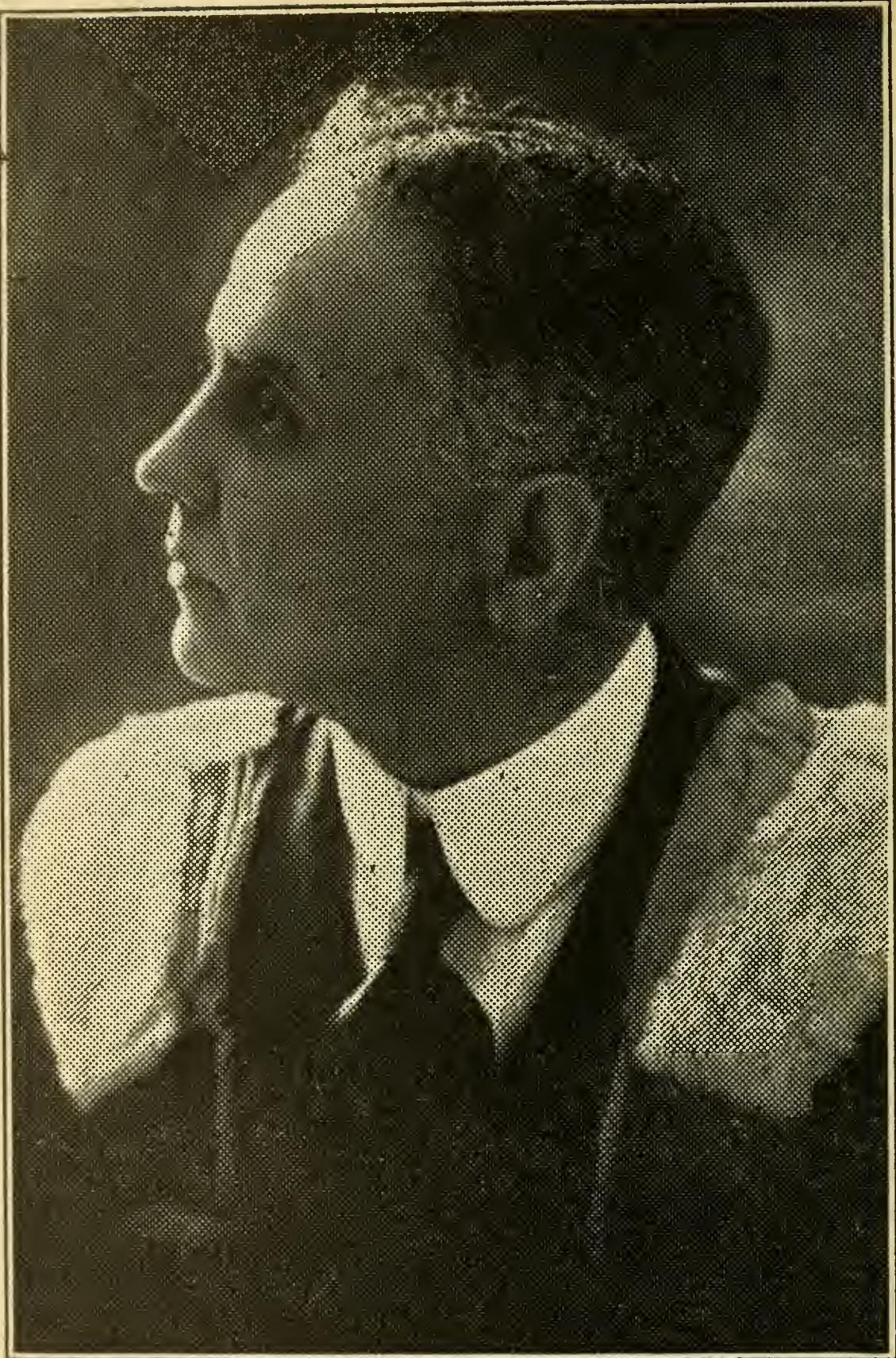
Dr. Wilfrid Dérome, Legal Medical Expert and Analyst, was then summoned, and we gave him the stained articles.

The following day, in his laboratory, he told us that he had analysed the stains on the cushions and found human blood.

We then asked him to accompany us to the abbé's house. He accepted and we left immediately.

The presence of a new caller seemed to surprise the abbé greatly. He asked who this gentleman was and we introduced him as Dr. Dérome, an official of the Morgue.

Once more we asked him to take us to the garage, and Dr. Dérome personally examined the interior of the auto-



Doctor D'EROME,

*Professor of Medico-Legal Science at the "Université de Montréal", Legist-Physician (Université de Paris),
Director of the Laboratory for medico-legal
research. Attached to the Coroners' Court
as Expert.*

mobile, made a few notations, and requested us to carry away the back seat and the two small front seats. The cellar was once more inspected, and I found a bit of string, similar to the one that bound the victim's head. I must say here that, on January 9th, I found two similar bits of string on the sidewalk, a few feet away from the abbé's house. On our way out the abbé remarked: "Every day you take something away from here, eventually you will take *me* away..."

We carried the seats to the doctor's laboratory, and, on the following day, he told us he had found, on the back seat, stains of human blood which had been washed; there was also a soap stain absolutely similar to the ones on the quilt in which the head of the victim had been wrapped.

On the coverlets found during my previous call the doctor had discovered black oil stains, which were absolutely similar to the stains on the two quilts in which the head of the victim was wrapped. Moreover the quilts and coverlets had apparently been made by the same person, as could be seen by the method of stitching and sewing.

Pursuing my investigations in the neighbourhood with one of the lessees of the abbé, Mr. Joseph Lalime, I was told that he had heard the purring of an automobile engine in the abbé's garage at about 11 o'clock on the night of January 6th.

Questioned by me, he could not say whether the automobile was entering or leaving the garage. Later, he stated that, about 1 o'clock, he was awakened by the furnace being shaken in the abbé's cellar; he then heard the voice of one of the Delorme girls, who was saying to the abbé: "Adélard, aren't you coming to bed?"

This new testimony was very important, and I believe that it confirmed my theories. I communicated it to the Coroner together with my own proofs, but in his opinion they were not sufficiently strong to obtain a sure and firm conviction from his jury.

I understand that it is for this same reason that on the following Tuesday, which had been set for the resuming of the inquest, he adjourned *sine die* until some direct proofs could be obtained.

XXII

This decision created some uneasiness with the public, as well as in my mind and the abbé's.

The Delorme case was the feature of the day, and it was discussed in the factories, the downtown offices, on the street, in the tramways, at public meetings, and in family circles.

Both the press and the public were growing impatient and finding that the case was dragging beyond reason.

In these discussions on the slowness of our work, the police department was severely attacked, and, one day, accused of cowardice and partiality, and on the next of sacrilege and persecution.

Abbé Delorme himself was feeling the strain and, on the following day, he published in the newspapers a petition to the Attorney General, asking for his immediate intervention, that any unfavourable rumours against him should be stopped, that the law follow its course, and that the guilty party be surrendered into the hands of justice.

Under the pressure of public opinion and according to the abbé's wishes, the Attorney General called to Quebec Coroner McMahon, Chief Lepage, and Chief Lorrain of Provincial Headquarters.

Chief Lepage submitted to the Attorney General a tableau which I had prepared at his request and which covered the insurance, the revolver, the bullets, the rubbers, the cap, the bloodstains on the cushions, the quilts, the feathers, the will, and the queer attitude of the priest on the evening of the murder.

On their return to Montreal, I learned that the Attorney General had ordered Chief Lorrain to have the books of the Delorme estate audited, and also that he had asked the Coroner to resume the inquest on Tuesday,

February 14th ; at the same time appointing Mr. J. C. Walsh, K.C., M.P., as Crown representative.

Although this decision of the Attorney General was against our plans, we felt a certain satisfaction, for the case had been hanging fire long enough, the public was beginning to murmur, some newspapers were criticizing Headquarters, and accusing it of cowardice, and altogether it was high time that the matter should come to a head.

The main question discussed by the public was : "Will the priest ever be arrested?"

I had an interview with the Coroner, and he told me that the inquest had been set for the following Tuesday, February 14th. He also asked us to be present, and to bring our witnesses. We cheerfully agreed with this decision, and on the 14th all was ready for the final sitting.

The representative of *La Presse* was the last man to see the abbé during the afternoon which preceded the inquest. He had received a telegram from Quebec to the effect that the Ministerial Council, after having studied the documents which I had prepared and given to Chief Lepage, had decided to order the arrest of the priest that same day, regardless of the verdict of the jury.

At half past nine in the morning, the reporter called on the abbé and told him he would be arrested during the day.

"You are crazy," said the priest, "don't you know I wear a cassock? This is "Bibi's" protection. Moreover," — and he pointed an imaginary revolver, — "let them come and arrest me! I had one in my car (a gun) but I have another one here, and if the detectives from Headquarters have worked against me, I had four private detectives, who did good work for me. They have organized meetings in the different parts of the city, where I secretly saw our good Canadians. I spoke to them, we shook hands on it, and they are convinced that I am not a murderer."

In order to substantiate this declaration, the abbé then telephoned to a butcher, in Rosemount, who told him that everything was right for that evening.

The representative left the abbé's house at 11 o'clock, and immediately called on Chief Lepage to warn him of the abbé's intentions against those who should try to arrest him.

The inquest was set for 2 o'clock, and the abbé had not been yet notified. The detectives were to fetch him from his house. However, aware of his firmness and audacity, we felt afraid that he would put his threat into execution. Thanks to the information obtained by the *La Presse* representative, the possibility of a new tragedy was averted.

Chief Lepage, who frequently telephoned to abbé Delorme or received his messages, called the priest, and asked him to come to his office under pretence of securing further information. The abbé arrived at Headquarters at noon. The Chief then told him that he had asked him to come in order to protect his personal safety and kept him at the office until the hour set for the inquest.

XXIII

On Tuesday February 14th. the Coroner's Jury delivered the following verdict:—

"We, the undersigned jurymen, after hearing the evidence given before us, declare that Raoul Delorme died in Montreal on the 6th or 7th day of January 1922, and was killed and murdered in circumstances such as allow us to cause Abbé Adélard Délorme to appear before a Criminal Court. Juryman Clovis Giroux dissented.

"(Signed) :

"Edgar MERCIER,
"Charles-Eugène THIBAULT,
"Albani PARE,
"J.-Albani PERREAULT,
"Georges LEDUC."

The Crown Prosecutor, Mr. J. C. Walsh, K.C., M.P., who had been specially instructed by the Attorney General

to be at this meeting and direct the proceedings, questioned the abbé on his comings and goings during the days of January 6th and 7th, presumed date of the crime.

"I beg your pardon, Sir," were Delorme's first words. "The crime was committed during the night of January 6th to January 7th, as the papers say."

I was told to produce as exhibits the various proofs which I have previously mentioned, and the secondary witnesses appeared once more.

The priest was arrested and led to the cells at Headquarters immediately after the verdict. The jurymen had deliberated for fifty-six minutes after having heard the following address of the Coroner:

"Gentlemen of the jury, you have a most important duty to fulfil, and to fulfil that duty you must consider nothing else but the evidence which you have heard here, all hearsay must be set aside. It matters little whether abbé Delorme told the Coroner he was a liar, this has nothing to do with the case. Our duty must be our only consideration. My duty was to give the police sufficient time to find some evidence which could be submitted to you. This has been done. It is your duty to properly appreciate this evidence. You are absolutely masters of the facts, you are the judges of the facts. It is your prerogative to render a verdict. The law obliges the Coroner to help you towards reaching a conclusion. The Coroner may express his opinion to you, but you are not forced to accept it. Whatever I may say, whether in favour of or against anyone, you are free to follow your own opinion, when giving judgment, even if this opinion is contrary to mine. On this point you are absolutely independant of any one. You have heard the evidence and I do not believe that it is necessary to summarise it. The first question which must be answered by you is: Has Raoul Delorme been murdered or not? There is no doubt on this point. The next question is: Who killed the young man? In my opinion, the facts which we have heard today point without doubt towards one person in particular.

The testimonies heard would seem to indicate that abbé Delorme himself committed the crime. I do not say that there could not be any other evidence, but none such was brought to us. You must base your verdict upon the evidence brought before you. Are the proofs sufficient to justify you in saying that abbé Delorme should be arrested and committed before a Magistrate, in order that the inquest be continued? It is not your prerogative to say whether he is guilty or not, but merely whether there is sufficient reason to have him stand his trial.

"The evidence produced in this Court is of a double, if not a triple, nature. There is, first, the motive or reason why abbé Delorme should have killed his half-brother; that would be to acquire the money or property of the deceased. Delorme told you that he had to spend a considerable sum of money in order to manage the estate, and that part of this money was taken from the capita belonging to his half-brother and his sisters. He says it was his intention to pay back the borrowed money which he had borrowed but it is clear that up to now, nothing has been reimbursed.

"Then there is the question of the will. Search was made for the will which abbé Delorme could have given us immediately. Why did he hesitate to do so? Why were we allowed to peruse this will at the last minute only? And now that this will has been produced, we find that it favours the abbé, with the exception of some amounts which he must pay to his sisters, but only after many years shall have elapsed.

"Such is the evidence. I do not say that it is sufficient to find the abbé guilty, but is it sufficient to send him up for trial? Have we sufficient proof to show that there is a doubt which would justify the arrest of this man?

"There is another subject which I must mention. You are all French Canadians, and I suppose that you are all good Catholics. It is natural enough that we should hesitate to think that a priest can appear in an equivocal position, but we must do our duty according to the evi-

dence. It is possible that you have heard opinions favourable to the priest, expressed by Catholics, Protestants and Freemasons. It is also possible that you have heard arguments to the contrary, and these must be set aside as they do not alter the circumstances. Whatever the opinion of the public may be, whatever so and so may think or not think, this has absolutely nothing to do with you. You must follow your own judgment. You must not be guided by hearsay or by what you have read in the newspapers. The newspapers are publishing many an unproved statement. The evidence which we have heard here must be your only guide, so study it very carefully.

"You must ask yourselves, what your decision would be if a layman were in the case instead of a priest. Would we ask that he should be imprisoned until tried? If your answer to this be affirmative, then you must not hesitate to come to the same conclusion, even if it is a priest who is suspected. If your answer be negative, then say "No," without restrictions.

"I cannot say any more. You are the only judges, and what you have heard should be sufficient to make you reach a verdict. These are the two questions: Was a murder committed, and is the evidence sufficient to justify sending up abbé Delorme for criminal trial? Such are the questions to which you must answer. You must reach a conclusion and when you do, you must be able to say that you have fearlessly followed the dictates of your conscience. Others may blame you for your decision, but you must not mind them. Do your duty fearlessly and never mind whatever criticism may be expressed."

The Coroner then stated that a majority was sufficient for a verdict. We all know that six jurymen out of seven were in favour of abbé Delorme being put under arrest.

A great crowd filled the corridors and the rooms in the neighbourhood of the room where the case was held. They waited from half past two to seven o'clock to hear the decision. The news was hardly given out when, like

wild fire, extras were printed by all the newspapers and the news agencies communicated the verdict to the world.

As for the abbé he seemed quite undisturbed on hearing the verdict. Smiling disdainfully, he left the room accompanied by police officers, nodded to the reporters, and greeted all the spectators with his customary broad smile.

He was then taken to Municipal Headquarters, and on arrival asked leave to telephone. He stated that he wanted to tell the news to his friends. Permission was granted, and he spoke with seven or eight friends, men and women, saying that he was held for the murder of his brother, and enjoining them not to worry, as he was sure that it would come out favourably. These messages were given in my presence, and between each call he would look at me and say: "Every dog has his day!" (*Chacun son tour*). A splendid meal was provided for him, at his request, after which he was locked up in a cell, under guard of a policeman.

The next morning the policeman told us that the priest had spent a fairly quiet night, although he had not slept. At ten o'clock, still under escort, he was brought before Judge Cusson, in the *Police Court*. The arraignment was read to him, and he did not answer. The preliminary enquête was postponed for eight days as he had declared that his lawyers would be Messrs. N.-K. Laflamme, K.C., M.P., C. A. Wilson, K.C., Gustave Monette and Ephrem Filion.

XXIV

I then took the prisoner to the Montreal gaol. We motored and were accompanied by Chiefs Lepage and Lorrain and detectives Pigeon and Rioux. On the way, the abbé reminded detective Rioux of a certain evening when he had met him with a woman whose looks had appealed to him, and whom he discussed in his own words as having "some style". On this subject a conversation started which lasted throughout part of our journey. Most unexpectedly he gave me a vicious blow on the shoulder,

which I calmly accepted, saying at the same time: "Are you not afraid?" I answered humbly and modestly, "Not in the least".

When we reached our destination, we left the car, and went towards the gates of the gaol, which were opened by a guard. We went in and were ushered into the Governor's office. After a few cheerful words to the abbé, we surrendered him to the prison authorities, shook hands and left him. We had hardly taken a step towards the door, when the abbé, who was looking at us, began to weep and blessed us with his right hand. This sudden show of emotion in a man who until then had seemed absolutely unruffled, surprised us very much.

At the beginning of this little book, I have endeavoured to picture the state of mind of abbé Delorme when we took him to the Morgue to see the dead body of his brother. Doubtless this episode was for him the first stage of the new life which he wanted to lead, and his inner satisfaction and relief must have been very great. We cannot say he was devoid of remorse, but at least we believe that any fear of discovery which he may have felt disappeared at that minute. Fortune however, had decided otherwise, and the highroad to riches and freedom became each day more treacherous and uncertain. It lead him each day closer to a cell, and the clangor of the door was the ultimate stage of the journey from which one never returns. His sobs did not astonish me. It is always a shock to witness the falling down of one's castles in Spain. His satisfied selfishness had become self pitying, and self pity is the most despicable form of egotism.

When I returned to Montreal, my first move was to start investigations once more in the priest's house.

On my first call, I found in a bureau drawer, in Florence's room, a quilt in every way similar to the one in which the head of the body had been wrapped, and which we have called quilt No. 2. This analogy was so striking that I was forced to conclude that quilt No. 2, as found on the body, came from the same house, and was made by the same person, with the same material, on the

same sewing machine, in the same design, and with the same thread and stitching.

In fact both showed :

1. A pale pink fabric which had diagonal stripes over the outer covering;
2. The inside was covered with cheese cloth;
3. It was stuffed with worn and ragged homespun;
4. On one side there were vertical stitches of white thread spaced $1\frac{1}{2}$ inches from each other;
5. On the other side there were vertical stitchings in blue thread, spaced in the same way;
6. The edges were joined together by double and irregular stitches;
7. The cheesecloth was hand sewn in a checker-board pattern, with white thread;
8. In both quilts the warp and woof were identical.

Such similarity makes it impossible to think even for one moment that different persons have made these quilts.

This priceless discovery was one of my most direct proofs, so I carried it away, in spite of the protestations of the Delorme sisters, who were indignant and seemed to hold me personally responsible for the verdict rendered against their brother. I may say here that they then accused my comrades and myself of having stolen a racoon overcoat, belonging to their brother, and which they said had disappeared from the house.

The next day I went back with my comrades, detective Rioux, and Laflamme, the anthropographist. Once more I went through the trunks and valises which I opened in the presence of the abbé, and to my great surprise found therein another quilt similar to quilt No. 2 and also to the one which I had found on the preceding day. This I took away with me, and also some new towels which I removed from Raoul's trunk, in order to compare them with others which I had found in this same trunk, and which were stained with blood. This was my last perquisition in the Delorme home.

XXV

Proceedings in the *Cour d'Enquête* were again postponed for a few weeks. As these delays seemed to

multiply as they had in the Coroner's Court, and also, as rumours were rife, and the public clamoured for a climax in the case, I thought it my duty, in all good faith and for the common interest, to write out the subpoenas and to serve them on my thirty witnesses.

I thus wanted to hasten the course of justice and clear myself of all responsibility for these delays which the public found more mystifying every day. These subpoenas were to be answered on the 7th day of March which had been set for the inquest. All the witnesses were present at the appointed hour, and the Judge was ready to proceed. When the case was called the attorneys for the defence asked for an eight day postponement for reasons which both the Court and the Crown accepted.

The witnesses were ordered by the Court to come back on the following Tuesday, without further notice.

Mr. Walsh then asked Notary Bélanger in the name of the Crown and of the Law to produce Raoul Delorme's will, which he had kept in his office. The notary went for it, and after such long and vain researches, its text caused an extraordinary sensation:—

"This fifth day of February being of sound mind and having recommended my soul to God, I hereby make my last Will and Testament. I want a first-class funeral, I want 1,000 low Masses at \$1. each.

"I bequeath to Florence \$1,000 in six years.

"I bequeath to Lily \$1,000 in seven years.

"I bequeath to Claudia \$1,500 in eight years.

"I bequeath to Rosa my brick built property on Amherst Street, Nos. 288 to 298, together with 4 small flats in the yard. She to take possession of said property after three years have elapsed.

"I bequeath to my brother my property on Dorchester Street and St. Hubert Street, Nos. 377 to 396 included; my house at 190 St. Hubert Street, and I also bequeath to him my stone built houses Nos. 278 to 286 on Amherst Street, and all my personal effects, money and debts, my real estate shares in Verdun, and my share of the furniture.

"I bequeath the usufruct of the monies left to my sisters Florence, Lilly, and Claudia and also the income from the property to my sister Rosa.

"I appoint my brother to be *sole* executor of this my Will.

"(Signed)

"RAOUL DELORME.

"Witness :

"LOUIS RHEAUME, O.M.I.

"11 February, 1921."

The word *sole* in the last paragraph was many times underlined.

XXVI

The following Tuesday, March 14th, knowing that the Court would definitely go on with the case, I thought of dressing up a dummy with all the underwear and clothes which Raoul Delorme wore when his dead body was found. This was mainly to help Dr. Dérome, who had performed the autopsy, to explain his evidence, demonstrate the direction of the bullets and at what distance they had been fired, explaining the position of the body by the course taken by the blood under the clothes on the right hand side of the chest, which showed that the victim, when killed, must have been seated with his head inclining to the right. The appearance of this dummy sent a shiver through the audience, but the abbé glanced at it with remarkable indifference.

This sitting was extremely lengthy. I had to repeat my evidence as given before the Coroner's Court, together with a long explanation about the two new quilts, the pipe, and the blood-stained towels.

An extraordinary surprise was in store for the afternoon. After we had heard a great number of witnesses, Chief Lorrain of Provincial Headquarters was called into the box and requested to produce the watch which he had received through the mail.

This created quite a commotion for it was known that whoever had had Adélard Délorde's watch after the crime, was the supposed murderer, and no one doubted that this would be his watch.

Chief Lorrain stated that it had been received at his home on February 4th, that he had received it by post, and that it had been in his possession since then.

The initials "A. D." were engraved on the case of the watch. A fragment of broken chain was still fastened to it and it matched the other fragment found on the waist-coat of the victim. It was enclosed in a *Pall Mall* cigarette box. The box itself had been wrapped in a piece of newspaper cut out from *La Presse* of January 28th. The whole was wrapped in ordinary grocer's yellow wrapping paper and tied with a blue and white string.

On the outside one could read the name and address of Chief Lorrain and, in brackets, "A. Delorme's watch".

I swear that this was for me a most pleasant surprise; the production of this watch was a direct proof, and I hoped that Provincial Headquarters had taken all the necessary precautions to bring out the importance of the various factors represented by this little parcel.

Dr. Dérome, who was called as a writing expert, proved conclusively by comparing this document with another text written by Adélard Délorme, that the writing of the one was identical with the other. But suddenly the evidence was interrupted after his testimony, and I must confess that my delight changed to disappointment.

Surely there must have been finger-prints on that watch. Had anything been done in this respect? Had they endeavoured to discover analogies between these bits of newspaper, string and wrapping paper and others of the same origin. What had they done with the *Pall Mall* cigarette box which had contained the watch? I was looking at that little box with so much care and attention that I could well have believed that it was one of the empty boxes which I had left in the abbé's office during my first call. I must say that I communicated this impression to my comrades and then to a few reporters.

Another sensation was created by the Ottawa witness, Revd. Father Louis Rhéaume, O.M.I., who, together with Dr. Renaud, had witnessed Raoul's will. The reverend gentleman declared that a few minutes before being

operated on for appendicitis, in February 1921, Raoul Delorme had written his testament with the help of his brother, Adélard, in one of the rooms of the Hospital at Ottawa. Raoul was in bed and the abbé at his bedside. They were alone when this will was written, which Raoul signed, and which Notary Bélanger produced before the Coroner's Court. Witness added that he had not remained in the room during the time that the will was being written.

Finally, Mr. Théophile Marot, an employee of *La Sauvegarde*, stated that abbé Delorme in person called at his Company's office, without having been urged by anyone, and asked for rates on a \$15,000, \$20,000 and \$25,000 life insurance policy which he wanted to take out on behalf of his brother. This was on December 17th, and Raoul was still at college in Ottawa.

The Crown then declared that its case was closed, although it had other witnesses on hand, such as Messrs. Davis, Tassé and others.

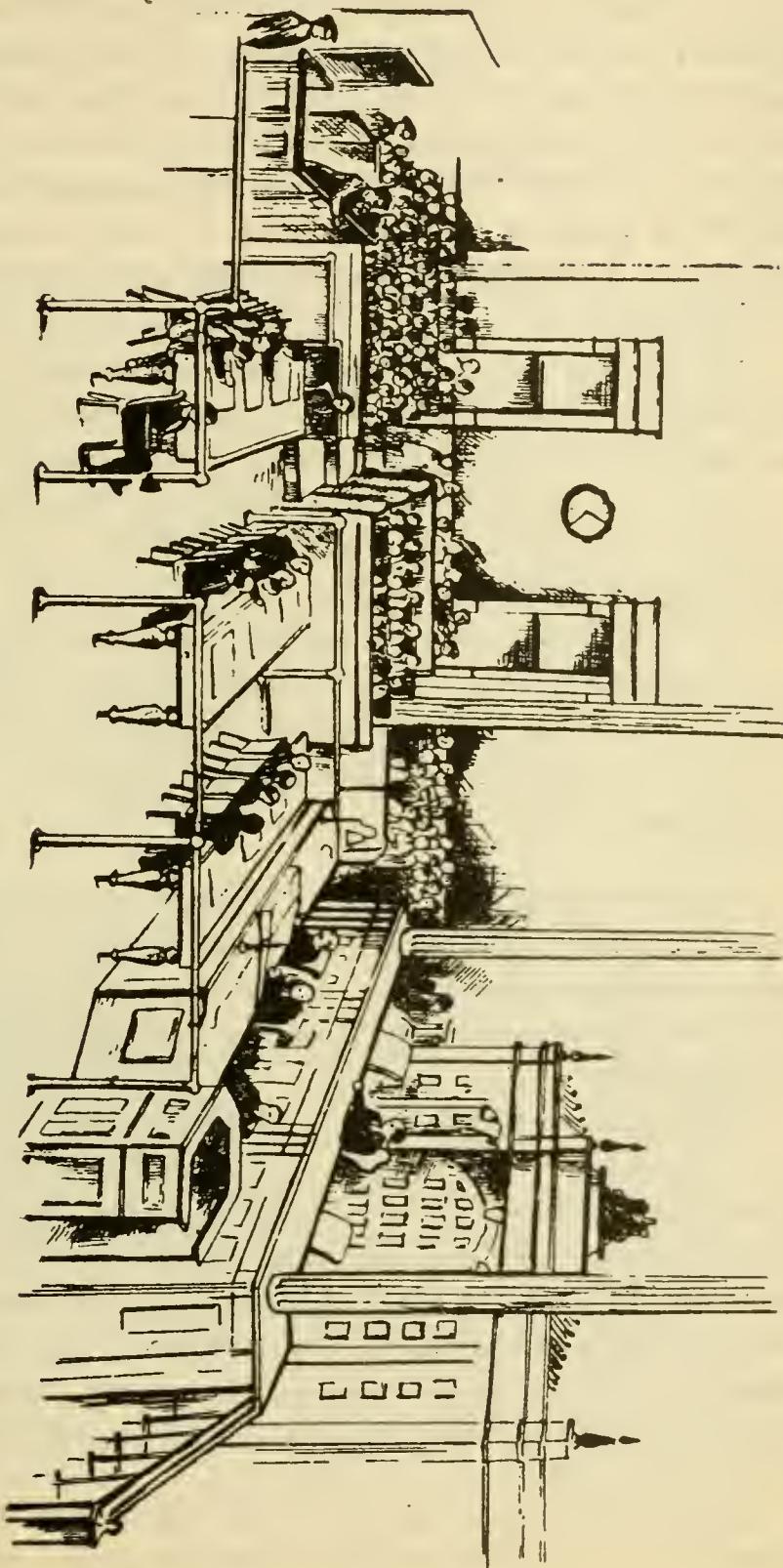
XXVII

In order to properly enumerate my successive proofs, I have up to now purposely refrained from mentioning the tactics of Delorme's attorneys. These gentlemen were Messrs. Monet and Filion. Their plans which were revealed at the very beginning of the inquest, staggered the public, and upset me very much. Briefly, Délorme would not defend himself against the accusations brought forward, but allowed his attorneys to claim suddenly that he was insane, and mentally unable to undergo his trial. Mr. Monette announced his intention of bringing medical experts, who would corroborate this sensational statement.

It was clear that his aim was to prevent the continuation of the inquest, but in spite of the eloquence of this young and brilliant lawyer, the Court overruled his arguments, held the proof, rejected a firm plea of Mr. Monette based on the supposed insanity of the abbé and asking that judgment be reserved, and sentenced the accused to be sent up for murder at the next term of the Assizes.

XXVIII

Abbe Delorme waited two and a half months in gaol before the June term was opened.



THE COURT OF KING'S BENCH.

Presided over by Justice Monet. In the centre, the reader will see the tables occupied by the Attorneys for the defence, the Crown Prosecutor and the expert alienists. In the background, to the right, the jury. On the left, the accused.

During that time I received a great number of anonymous letters, but nothing new that I might add to my proof. Some of these letters were most insulting and accused me of anti-clerical tendencies, of being an unbeliever, and of being subsidized by the freemasons and other secret societies to bring about the conviction of a priest. A weekly paper, *L'Autorité*, joined in the general cry and even published that the freemasons had given me \$25,000 to make a case and that I would receive another \$25,000 if I succeeded in sending abbé Delorme to the scaffold.

My answer to these false and malevolent insinuations was silence, and I started to prepare the tableau of the case which I intended to submit to the Grand Jury.

On the 1st of June, the *Court of King's Bench* was solemnly opened under the Presidency of His Honour Judge Monet of the Superior Court.

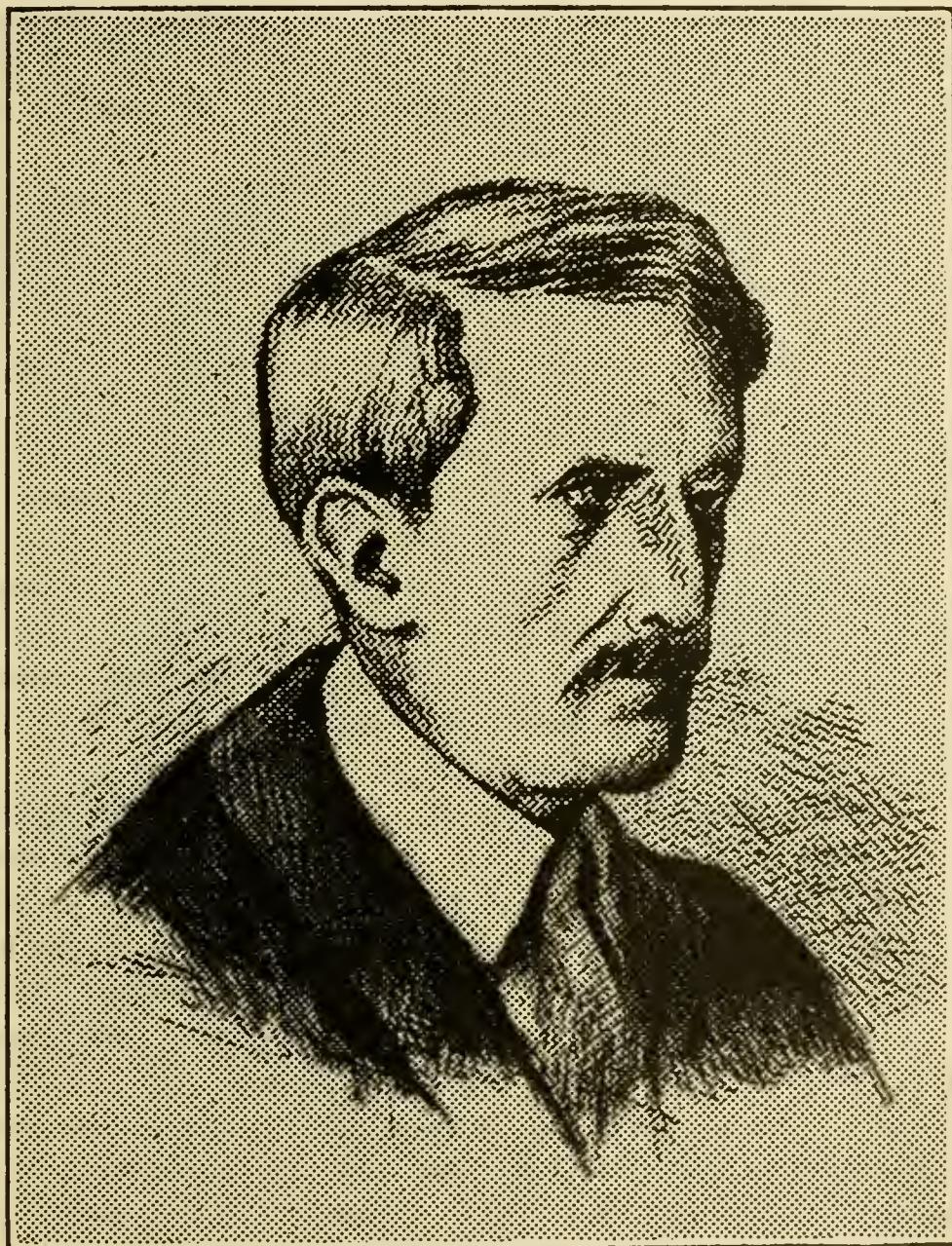
After the customary ceremonies the learned magistrate addressed the Grand Jury on the subject of the Delorme case, and asked them to render a verdict according to their conscience, to consider the accused as if he were an ordinary layman, and to lay aside the fact that he was in orders.

On the same day, the Jurymen adjourned to their room in order to deliberate on the Delorme case which was called amongst the first. I was the only one to testify with the exception of the two autopsists brought forward by the Crown.

My evidence lasted about one and a half hours and the Jurymen did not see fit to call anyone else. As I left the Grand Jury's room I was literally besieged by a mob of reporters who pressed me with questions concerning my declarations and the probable verdict. I repeated a few details of this declaration, and stressed the coincidence by which the abbé sent his brother Raoul to confession on the eve of the murder, and to communion on the very morning of the fatal day.

In the afternoon of the following day, the Grand Jury brought in a true bill against abbé Delorme, who was then

called to the dock and the indictment was read to him by Clerk Ladouceur. The abbé rose when the date of his hearing was being set, and did not answer, but one of his lawyers, Mr. Filion, moved that the case should not take place because his client was mentally unable to undergo his trial. The judge allowed the defence to register a preliminary plea of insanity but declared formally that he would not tolerate any further postponement. He then set



Dr. ALCEE TETRAULT.

the hearing eight days ahead to allow the expert alienists time to examine the accused.

I have frequently asked myself if the silence kept by the priest during this tragic minute would not reveal many things to a psychologist. I understand that a great deal was at stake and that it was wise indeed to follow a certain line of conduct in order to avoid troublesome consequences. But, on the other hand, I have always held that to this question: "*Are you guilty or not guilty?*" the very soul of an innocent man would burst forth with an eloquent and spontaneous cry of denial! This studied silence at a time when the best laid plans would stand for naught, has always appeared to me as very strange.

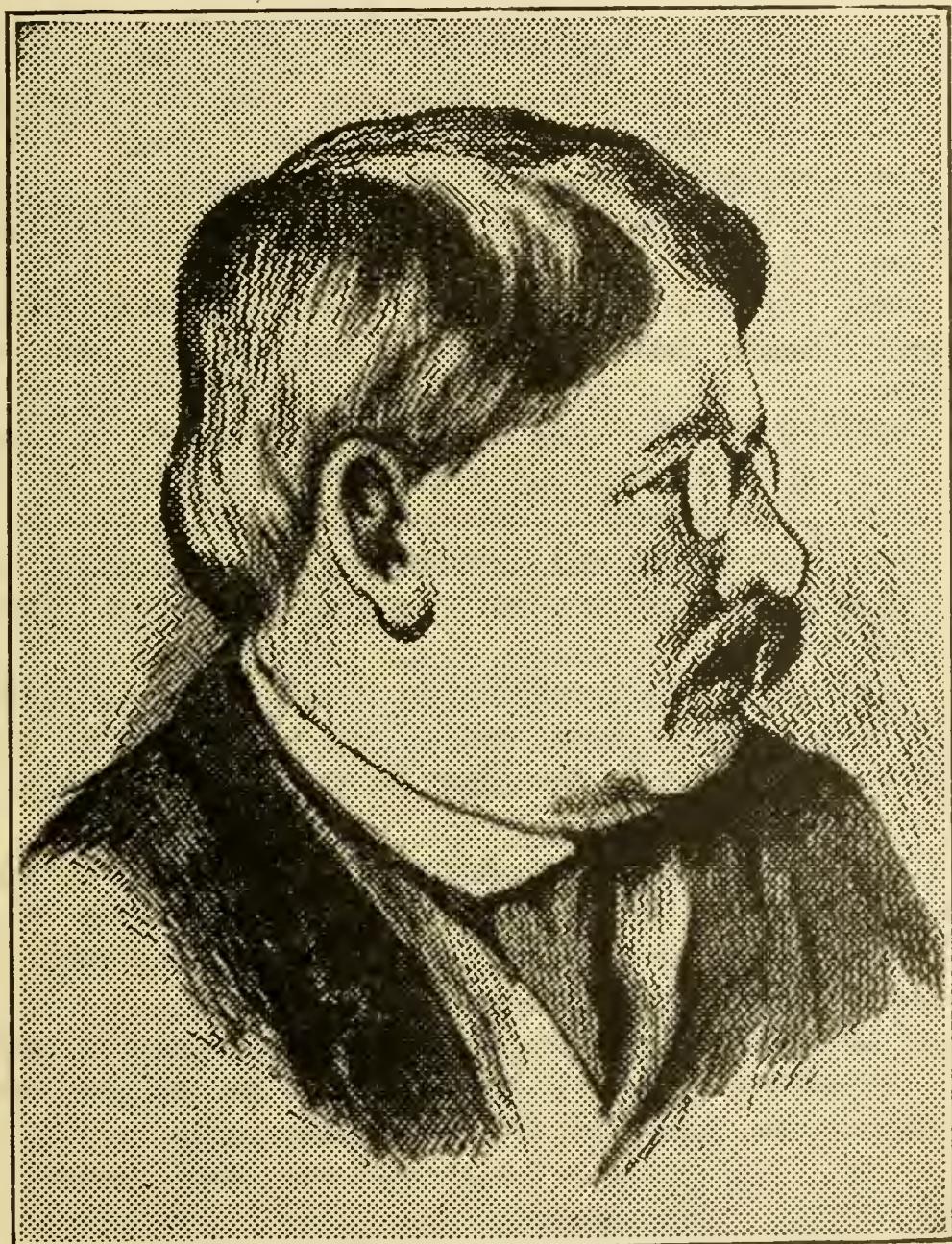
The defence had also appointed Dr. Alcée Tétrault and Dr. Gaston de Bellefeuille, of St- Jean de Dieu Hospital, both Professors at the University of Montreal, to testify in Delorme's favour.

The Crown had chosen the following experts: Doctors F. E. Devlin, Superintendent of St. Jean de Dieu; C. Porteous, superintendent of the Protestant Asylum of Verdun; Omer Noël, Daniel Plouffe and Camille Laviolette, all of Saint-Jean-de-Dieu Hospital. Doctors W. Dérome, D. D. McTaggart, J. A. Handfield, and Benoit, the latter attached to the Montreal goal, were also slated to appear, with a certain number of relatives, friends and schoolmates of the accused, reporters, and even detectives who had worked with me on this case.

The following Saturday, the *Montreal Herald* printed an extremely sensational item, which revolutionized legal and police circles, as well as the press and public opinion in general. Within twenty-four hours, this news had spread all over Canada and throughout the entire world.

The *Herald* reproduced in bold type a confession which Delorme was supposed to have made to me. This avowal of guilt filled one entire page. The newspaper stated that detective Lajoie had told its representative on that same morning that abbé Delorme had made a full confession to me and had admitted having murdered his brother.

On the evening of the same day, I denied categorically this untruth in all the newspapers of Montreal and exacted from the *Herald* an immediate refutation. Not only was I described as giving out a false story, but I also thought that the case was being deliberately endangered. Judge Monet himself commented on this episode, while on the Bench the following Tuesday, and asked the Jury not to lend credence to this falsehood.



DR. GASTON DE BELLEFEUILLE

A DETECTIVE'S DENIAL.

"I protest as strongly as possible against the supposed interview described in the *Herald* of Saturday, June 3rd., concerning a so-called confession which abbé Delorme would had made to me in the course of which he admitted having killed his brother and described all the circumstances connected with the murder.

"I wonder at the audacity with which my name has been used to spread such a ridiculous *canard*, particularly as I never have obtained a confession from the accused and still less mentioned a confession to anyone. If at any time during this case I have pronounced the word confession, I must have been referring to the Sacrament of Penance.

"Had this been true, it would have been my duty to instantly notify the Crown, the Magistrates and my Chiefs.

"Considering that this news is untrue, indeed most false, it must have been given out with a purpose, particularly as its publication entailed grave risks.

"Am I to understand that my personal integrity is being besmirched, or that our Courts of Justice are being dictated to?

"One readily understands that this case has especially aroused public opinion, and this is confirmed by the statement made by the President of our Court of Assize, Honorable Justice Monet.

"As to my personal reputation, it has already, during this case, borne the brunt of attacks no less grave on the part of certain newspapers, through anonymous letters, and unjustified and misinformed rumours.

"I have been insulted and bitterly criticized; I have been called a freemason, an atheist, a freethinker, an anticlerical, an anarchist, a man without religion..., all this is false and futile. It has been said that I received a fat stipend from heretics and infidels and impious rascals, so that a priest could be condemned through my efforts. I have kept silent through these storms of abuse,

and if I speak to-day, it is because I have been brought to the bar of public opinion.

"Born of Christian parents, brought up with Christian principles, and educating my children in these same principles, I am and I remain a Christian, and above all, my conscience is a true Christian conscience, which renders justice to all, regardless of caste, fortune or belief.

"I am the first to regret the circumstances which surround the atrocious murder of the unfortunate Ottawa student, and that these circumstances should have caused the arrest of his half-brother Adélard Delorme, who must still be considered as innocent in the eyes of the law. In spite of his high station, I have thought it my duty as a Christian and as a citizen to put aside all other considerations. I have done my duty, I am still doing my duty, and I will do my duty to the end.

"If, on the other hand, the writer and author of this falsehood is endeavouring to trick justice, I am very much afraid that he is forging weapons against himself and I doubt very much whether he can influence any really enlightened minds.

"I consequently request with all possible consideration, that the executive of this newspaper withdraw this unfortunate article as soon as possible, they are aware of its falsity, as well as and better than I am.

"In the event of their refusal, I shall be obliged to have recourse to the Courts of Justice.

"(Signed) :

"GEORGES FARAH dit LAJOIE."

The emotion caused by this news had barely died down when another sensation was sprung by *La Presse* on the public mind. This important daily announced that all the expert alienists had also come to the conclusion that abbé Delorme was insane and suffered from mental debility and amorality.

Judge Monet was indignant and forced this newspaper to retract this statement. *La Presse* bowed to this decision, but later reiterated its declaration. We must notice,

however, that the doctors did not contradict this version, although the proof of insanity had not been made.

XXIX

The trial lasted from the 15th to the 30th day of June, and attracted immense crowds. Every newspaper published at least one page daily, and printed the various testimonies *in extenso*.

Of the 15th, twelve jurymen, all Catholics and French-Canadians, were chosen by the defence, they were sworn and promised to hear the case and render their verdict.

From the very start, the expert alienists who had come at the special request of the Crown testified on behalf of the accused and demonstrated officially that there was hereditary degeneracy in the Delorme family. They were followed by relatives and schoolmates of the accused, who vividly described certain manias of the priest. Then at the request of the defence we heard reporters, two detectives, who had been interested in the case, and an autopsist—all of whom were to testify against the accused when he came up for murder—relate queer words and suspicious actions which the alienists defined as indicative of insanity.

There were 27 witnesses for the defence amongst whom I may name Drs. Dérome, Handfield, Lalanne and Benoit, the chaplain of the gaol and others. All these gentlemen expressed their personal opinion which can be summarized as follows: extreme loquacity, personal pride, lack of emotivity and affectivity, continuous bragging, love of self-advertisement, an abnormal desire for money, absence of moral sense, etc.

The alienists both for the defence and for the Crown declared unanimously that the priest was insane. They based this insanity on heredity, on the evidence of the various witnesses, and on their own observations. They particularly brought out his amorality and his mental debility.

Needless to say, the public commented considerably upon this finding, for it confirmed the news which *La Presse* had published three weeks before, so audaciously,

and which had been given out as coming from the doctors themselves.

After other evidence which from the beginning to the end, had been favourable to the defence, the defence declared that their proof was ended.

The Crown, in turn, brought to the witness box Mr. W. Marien, an accountant who had been appointed by the Attorney General on February 15th. to audit the books of the Delorme estate.

His evidence can be summarized as follows: "Abbé Delorme kept his books in a most irregular and incoherent way. The estate is valued at about \$250,000. Abbé Delorme is its general manager. Since 1916, when Delorme senior died, the property of Raoul has brought about \$41,000 up to the first of January 1922. The property of the priest has brought \$43,000. Raoul's expenses amount to \$31,000; the priest's expenses amount to \$56,000. Raoul's benefits amount to about \$10,000 that could not be traced; the deficit of the priest amounts to about \$12,000. According to the witness, the priest has appropriated for his personal use the benefits of Raoul."

I wondered at that time how the earnings of the priest, from 1916 to 1921 could exceed those of Raoul for the same period, since 1st,—according to the will of Delorme senior, Raoul owned property municipally valued at \$65,000 in 1916, free of all charges and mortgages; and since, 2nd,—Abbé Delorme had received property valued at \$22,000 only, and had to meet the following obligations: (a) pay the debts of the estate, that is to say about \$68,000; (b) pay the funeral expenses of his father which according to the priest, amounted to \$2,500; (c) pay to his stepmother a monthly income for life of \$50, and even more if she so desired.

Circumstances being such, I am forced to believe that, in one way or another, there has been fraud or criminal appropriation.

Mr. Marien was the Crown's only witness.

With the permission of the Court, and notwithstanding

strenuous objections by the defence, the Crown caused to be read before the Jury the evidence of abbé Delorme, made before the Coroner's Court, concerning the way in which he spent the day of the murder.

Both the Crown and the defence then declared that they could not address the jury. The judge seemed to be quite surprised, and so were the spectators and the reporters. On account of this unexpected occurrence, the judge adjourned for a few hours in order to prepare the following address to the jury, an address which will ever remain as an admirable example of force and frankness in our Criminal annals.

"Gentlemen of the Jury,

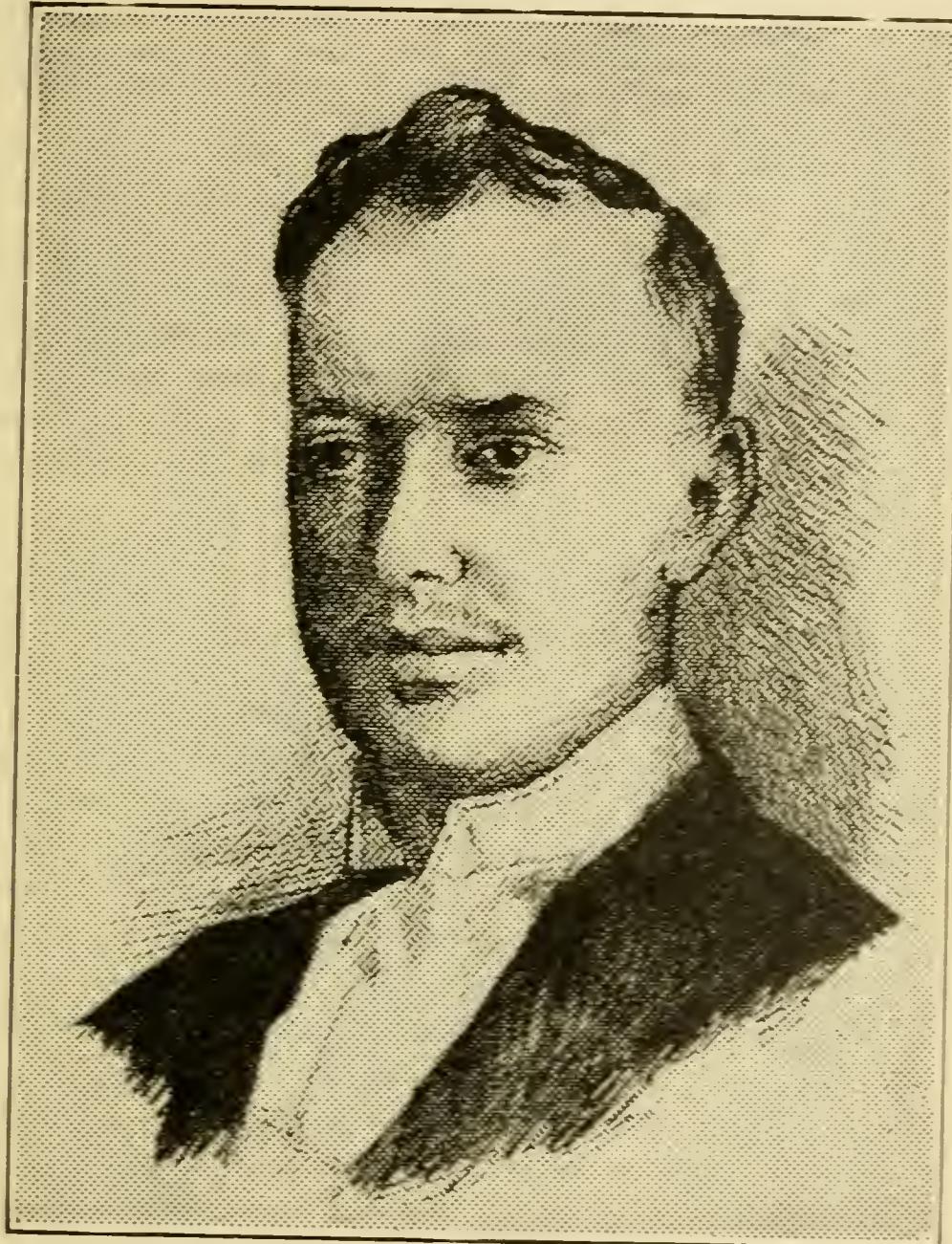
The two learned Counsel appearing for the defence have seen fit to remain silent. The learned Crown Prosecutor, following their example and also the custom, could not address you. I regret, and you also, gentlemen, must regret this absence of oratorical efforts which would indeed have proved most interesting. They have not spoken, they rely on me, on me alone to tell you how this case ought to be looked at.

I shall always remember this proof of the confidence which has been reposed in me. Responsibilities are inseparable from this great honour. I congratulate myself on this confidence, but I cannot fail to understand the weight of my responsibility.

The case which is before you to-day, Gentlemen of the Jury, is not an ordinary case. It is one of the two or three most important cases which have ever been heard in a Criminal Court.

To this day, there are only two Catholic priests who were ever accused of killing a human being. One was a German priest in the United States, and the other a Frenchman — who was guillotined. So this case is indeed most important. The attorneys for the defence have generously told me that they have left the direction of this case to me. Before going any further, I must thank them for this great honour. One of these two gentlemen is so closely related to me that I cannot properly describe

the esteem and consideration which he deserves, but after this inquest, after the masterly way in which he has directed it, whatever the issue of this trial may be and whatever your verdict may be, I feel sure that I am excused in



Mr. EPHREM FILION.

saying that he is a greater and a better man in the eyes of all the members of the Bar and in the eyes of those intellectuals who understand and appreciate the devotion,

loyalty, energy and tenacity of a fellowman who has devoted his efforts to saving his client.

As to his colleague I have appreciated for over one year his remarkable talents. I may say that his experience in criminal legal matters was increased by the high position he has occupied in this Court. Without hurting his modesty, may I be allowed to say that his advice must have exerted the greatest influence on the task of his colleague.

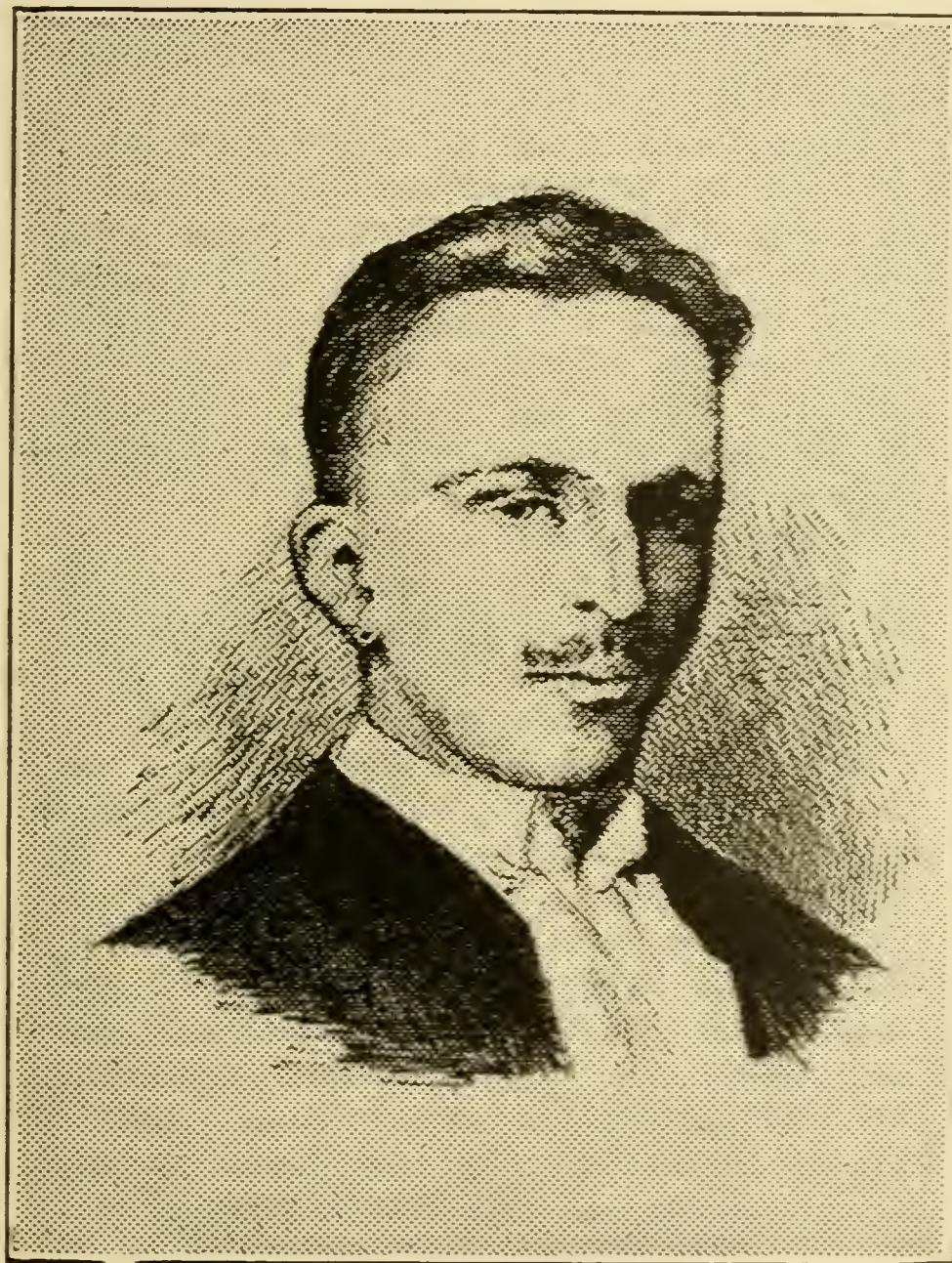
Let us now, gentlemen, revert to the case. A priest is before you. This priest is accused of having murdered his brother. When he was asked: "You are accused of having killed Raoul Delorme; what have you to say? Are you guilty or not guilty?" He did not answer for the good reason that one of his attorneys rose and said: "We wish to file a plea of insanity." This meant: "whether my client be guilty or not, he is not fit to undergo a trial because he is not of sound mind to day..."

The Court, as it should, granted this request, and the case which has been going on before you, had but one purpose, that was, to know whether the accused was capable of undergoing a trial. Please notice, gentlemen, that the question is not whether the accused is guilty or not guilty; he is supposed to day to be as white as snow, for according to the high principles of British law, a man is not supposed to be guilty unless he has been truly found guilty. So we have not to decide to-day upon his guilt or innocence. You must consider the accused as he stands before you and determine whether Yes or No, in accordance with the evidence, he is of sufficiently sound mind to undergo his trial?

You have heard the evidence in this matter. I believe that I am familiar with the general mentality of Jurymen, and unless I deceive myself I believe that your opinion must be formed. I even believe that I could guess that your opinion is not similar to mine. You have a duty to perform and I have mine. Gentlemen, you have sworn to render a verdict according to the evidence, consequently you must appreciate the evidence as it was made and not in the light of the priesthood of the accused. Any accused, whether he be a lawyer or doctor, a notary, a

professional man or even a judge, I say must be considered as an accused and nothing else.

What I stated to the Grand Jury, when the case first came before me, I am repeating to-day. It appears that my words at that time caused great scandal, but that this scandal was circumscribed to a small circle. No doubt



Mr. GUSTAVE MONET.

somebody has been scandalised, for I have received two letters. The writer of the first I shall name, because he was a witness here. He is the Reverend Father Lacha-

pelle, the Chaplain of Bordeaux gaol. The writer of the second letter I shall not name. I refer to these letters for one reason only, and that is because I believe that they represent very clearly the mentality of a certain class, a certain part of our population, and that perhaps a few amongst you have that mentality.

Only two out of from two to three thousand priests in the Province of Quebec have taken the liberty of dictating to me. May I publicly thank the other members of the clergy, who in this important case have declined the responsibility of advising me? One of these priests, whom I will not name, writes: "Poor judge, I pity you. You have told the Grand Jury that they must not consider abbé Delorme as a priest, but only as Adélard Delorme and nothing more. You ought to learn your little catechism . . ." I must also read the conclusion which is important: "You are unworthy of the Bench and you should leave it as soon as possible."

Gentlemen, I respect myself too much to answer such letters and such insults. I must tell you that I threw into my spittoon the Reverend Gentleman's spittle.

As for the other letter; it was, at least, polite. It said: "The newspapers have written that you are guilty of an error of religious doctrine. I believe that it would be wise to rectify this as our population cannot believe that a judge is so ignorant of his catechism . . ."

Gentlemen, I am not as ignorant of my catechism as all that. I am a Catholic like you are, and I am proud of believing in this religion and in practicing it openly. A priest is a priest for all eternity. It is not because the accused has come one day in civilian clothes, that he has ceased to be a priest. I am enough of a Catholic, and am sufficiently familiar with my religion, to have witnessed with great pleasure the ordination of a priest, and during the ceremony the following words were addressed to the candidate: "*Tu es sacerdos in aeternum*". (Thou art a priest for all eternity). At the end of the ceremony these words are also pronounced: "Thou art another Christ, another Jesus Christ." "*Tu es alter Christus*".. But res-

pecting my religion as I do, I believe that it was not possible for me, before the Grand Jury and before you, to couple the name of another Jesus Christ with him. He is to-day accused of one of the most monstrous crimes which have ever been committed in a civilized country, since the days of Cain.

A little further in his letter the learned abbé writes: "The sacerdotal character is always respected by a true Christian, even if its bearer is a renegade. Our Lord and His Holy Mother respected Judas in spite of his treason."

Quite right, gentlemen, and I join issue with my correspondent, but after betraying his Master, Judas went and hanged himself, and notwithstanding this terrible expiation of his crime, and in spite of the generous forgiveness of Christ and His Mother, no man has ever been bold enough, before abbé Lachapelle, to say in favour of Iscariot that he had a right to be called Reverend!

This was the stand which I took and my speech was not the result of imagination. I did not invent what I told the Grand Jury when I stated that the accused could not be considered as a priest, but as an ordinary civilian, accused of a crime. If he be innocent, so much the better. If he be guilty, so much the worse. But this is not the question you must consider. The accused is here as an ordinary civilian, as an accused pure and simple.

What is the charge against this man, who is accused of having killed, of having committed a murder? I repeat to you, gentlemen, to-day, that the question is not whether he is guilty or not guilty, a preliminary plea has been filed on his behalf according to Article 967 of the Criminal Code, in which it is said that "if a man is not of sufficiently sound mind to undergo his trial, the trial must not take place". This is the only point which you must consider and pass upon to-day.

I have told you that this procedure was not an invention of mine, and that the accused must be treated as an ordinary accused. I have before me a series of documents; I will not read them to you, I will merely point that when the accused gave his evidence before the

Coroner's Court, at the time when he was not an accused as yet, he was called "priest" — but since he was arrested, since he was accused of murder, the word has been dropped, and in his entire docket which I have before me, he is called "Adélard Delorme", and nothing else. All the subpoenas which were served in this case are inscribed: "The King *vs* Adélard Delorme", not as the Reverend Father Lachance would have it: "the Reverend Father, accused of murder," but "Adélard Delorme".

Moreover, — and I beg leave of one of the Attorneys for the defence to mention this fact, — I see in the docket, that he himself, when he pleaded insanity of his client before the first Court, inscribed his documents with the caption "The King *vs* Adélard Delorme".

I have found myself in good company when I say that the accused must be considered like an ordinary citizen, a citizen who must be looked upon as blameless until it has been proved that he must be blamed, for this point will be raised *au mérite*.

Now, gentlemen, I have explained that part of the subject upon which you must decide. I repeat to you, you have not to decide whether the accused is guilty or not guilty, but you must decide whether, "Yes" or "No", he is capable of standing his trial.

What do these words mean : "Capable of standing his trial?" They mean :

1st. Is he capable of understanding the nature of the crime, of the offence with which he is charged?

2nd. Is he capable of understanding the meaning of the evidence which may be given for or against him?

3rd. Is he capable of giving information to his attorneys, and to tell them whether he is guilty or not guilty?

Such are the three points, the three *only* points which you must consider: Is he capable of understanding what goes on around him? is he capable of perceiving what goes on around him? has he sufficient will power to tell his attorneys whether or not he has committed this crime, and to advise them of his means of defence?

I will not relate in a detailed way all the facts which have taken place before you, but since neither the defence nor the Crown have accomplished or performed this task, I am forced to give a few particulars.

As to the facts, let us first consider the attitude and conduct of the accused when he was at school. In order not to tire you over much, I will be brief. You have heard the evidence as I have, but it is necessary that it should be summarised, that is the law.

Let us take for granted, that, at school, the accused was considered as eccentric, unbalanced, a braggart and a clown. I have asked one of the witnesses, who was one of his schoolmates : "Was he the clown of your class only, or the clown of the entire school?" And he answered : "He was the clown of the entire school."

As impartially as an honest man can do it, I will put before you, Gentlemen of the Jury, the *pros* and *cons* of each of the facts which I will enumerate.

I ask you to consider this. The accused at school was commonly called "a clown", and in order to reach this conclusion, it was said that when the other boys were playing at recess, he wandered around with a dictionary in his hands. Gentlemen, please consider this fact. Is it a sign of insanity for a school boy to study instead of playing with his schoolfellows? You have the right of saying that it is. Medical men, or rather, not medical men, collegians or schoolmates have stated that it was a sign of insanity. Please weigh these facts. Here is a boy who studied while the others were playing. He spoke of astronomy, he spoke of all sorts of things which were not the customary subjects of conversation with his companions; he wanted to learn. And in so doing, he was doing more than the others, that is why his comrades thought he was a fool and a clown. I leave it to your judgment to say whether it is a sign of insanity for a school boy, who is dull, duller than the others, to study more than the others?

Let us admit then that he was considered as a clown at school. Take it for granted, Gentlemen of the Jury, but

in all sincerity I must ask you to consider the other aspect of this question.

Three of his former schoolmates, Cardinal, Pigeon and Forget, have come here and stated that he was a clown. These three witnesses are not the authorities of St. Thérèse College, but what have the authorities of the College of St Thérèse said? The authorities of the College of St. Thérèse have declared that in spite of having been treated like a clown, he was admitted to the priesthood. It appears to me that the opinion of the authorities of this diocese is fully worth that of these three, while the authorities of the diocese, the Archiepiscopal Council of Montreal have decided, evidently after taking due information, that they could say: "You can be a priest, you will have the right to consecrate, you will have the right to bring Christ down on the Altar." Would they have given a clown the power to bring Christ down on the Altar? Gentlemen, there is still more to say, and I ask you to consider another fact that has not been denied and which cannot be contested.

After having been admitted to the priesthood, the accused returned to his Alma Mater, to the college where he had studied. Now ask yourselves this question in all conscientiousness; I do not tell you how to solve the problem, it is your own business, but merely ask yourselves: Whether the professors of St. Thérèse College, — who for eight year had heard him talk and seen him act — whether, after this admittance to the priesthood, they recognised him only as a priest, but also as a professor in this very college where according to three schoolmates he had been nothing but a clown?

You have a right to consider him as a clown as irresponsible. You have also the right to consider him otherwise. I do not give you my opinion on this matter.

Let us now leave St. Therese College and betake ourselves to the garage of Dr. Handfield, who was a witness. Dr. Handfield said: "The first time that I met the accused the great crowd around us was so amused by him that I considered he was treated as an insane man would be..."

I asked Dr. Handfield: "Was that also your opinion?" and he said "YES".

For more than four years, for over four and a half years, and twice a week, this recently acquired knowledge of the mental state of the accused and the way he was treated (that is to say, like a fool), for more than four years and a half, Dr. Handfield has pleasant relations with him and chats with him. Not for two minutes only... not merely to say: "How do you do, I am coming for my car." Not during ten minutes, nor during half an hour, saying "I am coming for my automobile, there are some parts missing now," but he will talk with him for an hour and over one hour and a half. So I put the following question to Dr. Handfield, and you must remember it: "Please explain, sir, you who know the proverb "A donkey and a donkey makes two donkeys, a team are a pair," (*Un âne et un âne, cela fait deux ânes, les deux font la paire...*) please explain, doctor, how it is that, during four years and a half, you have chatted with the accused twice a week during an entire hour and a half."

"Ah," answered he, "it is not a question of companionship." — "No? Then what about this proposition which you made to him, Doctor, the day after Raoul's funeral, when you suggested that you might take the place of the dead boy and accompany the priest during his motor trip to the United States?"

"The Doctor smelled a rat, and immediately understood that this could compromise the client whom he wished to protect "Oh! that was a joke! I never intended to travel with him." I then said to him: "Yes, but you are an intelligent man, a doctor, a physician, what pleasure did you find in mocking a man who was mentally deficient?"

"Gentlemen, I leave it to you to decide which of the two men in these circumstances was the more foolish..."

"Gentlemen, I have spoken of Dr. Handfield's evidence, and I will now speak of what could be called the medical thesis in this case. I have great respect for all the witnesses, all the doctors, bar one. I make this reservation:

"bar one". All the doctors who came here to give their evidence have performed an important task. They have worked seriously and studied conscientiously, and have come here to give you, who are not doctors any more than I am, the result of their investigations. Briefly, I will say this, all the doctors and even that one who perhaps is not a doctor, all the doctors have said three things: the accused possesses to a normal degree the faculty of perception (I will revert to this later); the faculty of memory in a normal way, the faculty of will in a normal way. What does this mean? The faculty of perception, gentlemen, means that a man is sufficiently intelligent to understand that, when he is given a glass of water, it is not a jug of water; that when he is introduced to a man, he is not introduced to a woman. This is the faculty of perception. Unanimously, the doctors have stated that the accused possesses this faculty to a normal degree, consequently during this hearing, he understands what is going on around him. What is the other faculty? The faculty of memory. You know what that is. I have just explained to you what perception was. It is a consciousness of what takes place when an act is performed. Memory is the faculty to remember what has taken place, and all the doctors, even the sixth, have admitted that the accused possesses the faculty of memory to a normal degree. More than that, a man may have an extraordinary memory; a man may have the sense of perception; and at the same time he may be absolutely devoid of will, that is to say that a man who faces the possibility of committing a crime or a good action, has not enough will power to say: "I will choose what is right rather than what is wrong!" The doctors have told you that the accused has also this faculty of will to a normal degree.

"Now, gentlemen, here is an accused who possesses the three only faculties which are necessary to make a man, that is to say, the faculty of memory, the faculty of will, the faculty of perception. Will you tell me, gentlemen, whether there could be another faculty in a man,

and, if the accused has to such a high degree all these faculties, how is it that a man who has all these faculties is unable to understand the depth and the meaning of the evidence given before him? Can you tell me, that being perfectly competent as far as perception, memory and will power are concerned, he is not sensible enough to advise the distinguished attorneys who represent him and give them in a proper way his assistance and various means of defence.

"Gentlemen, I do not wish to take up any more of your time. I submit these observations to you. Perhaps I suggested some time ago that your decision would differ from the one that I would make, but it is your right to judge as you see fit, as well as it is my right to differ in my opinion from your verdict, if this verdict does not coincide with my judgment.

"I have explained the law to you. I have told you just now that the question is not whether the accused has killed his brother, but whether he is of sufficiently sound mind to stand his trial. I have explained what, according to the law, are the faculties necessary in a man so that he may be able to stand his trial.

"In conclusion, gentlemen, it is not only possible that I shall be accused, if I have not already been accused, of having taken too active a part in this case, not only possible, but I am certain of it, although I have not heard it as yet. Such remarks, whether they have been made, or whether they are to be made, are quite justifiable and legitimate. The public would be right in asking whether I do not remember a little too much that I was an attorney before being a judge. I repeat that these remarks are legitimate, and that is why I wish to furnish the following justification.

"The day after *La Presse* published its article in which it was said that the verdict was all prepared before a single witness had been heard, the streets were filled with rumours which amounted to this: "This Delorme case is a farce." Our English co-citizens said: "It is a put-up job." Well, gentlemen, I accepted to preside over this case

against my will and you may like to know that I have even written to the Chief Justice and asked him to dispense me from this responsibility. I am a Catholic, like the accused, and I thought it would have been more delicate to relieve me of a burden which I did not wish to carry. But the answer I received was: "Stick to your guns", and I have done so. I have done my duty according to my humble light and if I have taken this attitude, gentlemen, it is because this case, in the history of the great criminal cases of this country, will find its echo, not only on this continent, but beyond the seas. It has been discussed all over the world, and the universe is asking what will become of the Delorme case. Well, following this article in *La Presse*, and since one has been cynical enough to prejudice public opinion by saying that a verdict had already been prepared to this or that end, when there was not a word of evidence on which to base this verdict, I have wished and I wish to-day, that it be known beyond the two oceans which surround us, that here, in the Province of Quebec, here in Canada, as everywhere else, a judge considers that he must be above all suspicion, even as the wife of Cæsar.

"You will now retire to deliberate, and you will then render your verdict. I must say that this verdict must be unanimous one way or the other. Each one of you has a right to his opinion. Discuss these opinions together if you do not agree. You have the right to discuss together in order to reach a conclusion which will appear to you as reasonable, logic and honest.

"In ordinary cases, when the merits of a case are being discussed, the jurymen are told "to give the accused the benefit of the doubt". In this case we cannot give the accused the benefit of the doubt. It is not at all the legal doctrine. This doctrine is the following, and it is just as much to the advantage of the accused as the theory of the benefit of the doubt, and these words I address to you in my capacity as your legal adviser: "You must examine the evidence given for the defence and for the Crown, and you must say whether there is a preponderance of

proof in favour of the plea of insanity or against the plea of insanity."

Whilst the Honourable Justice pronounced these noble words, with tears in his eyes, the foreman of the Jury was plunged in heavy sleep, and three or four of the jurymen were busy scrutinising the faces of the crowd or studying the attitude of the accused.

The address from the Bench being over, they were locked up in the Jurymen's room. Ten minutes later they came back to their seats and announced a verdict to the effect that abbé Delorme was unable to stand trial.

This decision was received coldly enough by the members of the Court and the immense crowd which filled the room and the adjoining corridors. One man only smiled besides the attorneys for the defence, and that was the accused, and the newspapers, which are in the habit of commenting thoroughly on such important cases, did not print any comments whatsoever.

This hateful and atrocious crime is now over. If one is to believe the evidence of the alienists, Delorme was born insane, is still insane, and will die insane.

Nevertheless, abbé Delorme remains accused of the murder of his brother. This accusation has been laid by the Coroner's Jury, by the Judge of the Cour d'Enquête, and finally by the Grand Jury.

I do not wish to accuse him in any way, nor to try him, but I have thought fit in order to finish off this little book, to collect here all that I have discovered in reconstituting the idea, the cause, the reason, the opportunity and circumstances of this crime, provided that the reader will admit for the moment, without lacking justice or charity, that abbé Delorme is guilty.

This is how I build in my mind the Snowdon tragedy, granting temporarily that the abbé is guilty.

In 1916, Alfred Delorme died, leaving considerable property, in Montreal, to the children of his first and second wives. As one can see by reading the will, the shares were not equal, and I may even say that the division of the property was not just.

Raoul received a share which was worth three times that of the abbé and that without charges or mortgages. On the other hand the abbé's share was small and he had heavy obligations to meet, so heavy in fact, that they practically annulled the value of his inheritance.

This apparently unjust division must have kindled in the heart of the priest the first flame of jealousy against his half-brother. We must also remember that two sons of the same father, but having had a different mother, look at each other coldly and are not joined by the same ties of affection as those born of the same mother, but having had a different father.

This jealousy could indeed be increased with time and circumstances. However, the abbé was the executor of the entire estate and this may have temporarily caused him a certain satisfaction and dulled any feeling of jealousy. Raoul was then 18 years old, and could only manage his estate when he came of age.

As the priest had all the rights of a father over the young man, he sent him to school and later to the University of Ottawa, as a boarder. He superintended his expenses, and saw to his upkeep.

Three years later, Raoul came of age, and notwithstanding remained at the University at the earnest suggestion of the priest, who thought that his progress was not satisfactory. So Raoul still authorized his brother to manage his estate, as he looked on him as a father and reposed in him a blind confidence. As for the priest, he had given up the active performance of his priestly duties, and merely celebrated Mass in the morning at *L'Assistance Publique*. The rest of his time was devoted to the management of his estate and of that of his brother and two sisters. He was absolutely free. He also owned a Franklin motor car and frequently went out of town with intimate friends. Necessarily these trips were quite costly. For instance, he told us that a long trip to the United States cost him about \$4,000 worth of gasoline.

His sisters and he all lived together in Raoul's house,

at No. 190 St. Hubert Street. There was no other person in that house besides these four.

Raoul came home three times a year, for the New Year's holiday, at Easter, and for the long summer vacation.

In February 1921, Raoul was stricken with appendicitis, and consented to an operation. He notified his brother the priest, who left town immediately and reached Ottawa a few hours before the operation.

Raoul was already in bed. The abbé asked him to make his will, and they both wrote it together, and, as we have already seen, in conditions which greatly favoured the abbé. From then on I presume, without attributing any unkind intentions to the abbé, he already felt a certain pleasant satisfaction and confident security.

The abbé returned to Montreal, and was informed of the successful issue of the operation.

One month later, Raoul who was convalescing returned home. His school performance had shown noticeable improvement, and he only returned to college the following September.

The priest told us, that in order to amuse the boy he made him travel during his holidays, and motored with him to many American cities. It was during these trips, according to him, that he fired his revolver many times at a dog which had frightened Raoul. We must admit that it is strange that the young man should be afraid of a dog, when he was in a closed automobile, a Franklin Sedan. The abbé has also told us that if he had wanted to kill his brother, he could have done so during that long trip. After such a staggering remark, I really wondered whether this thought was not already maturing in the mind of the priest...

In September 1921, Raoul returned to his college. It was understood that this would be his last year of studies, and that he was going to study harder than ever, so that he could start managing his estate at the end of the year. His tutors told us that his work became more and more satisfactory.

In November, Raoul mailed to the priest the will which they had written together, before the boy's operation.

On the 17th of that month, he went to the office of *La Sauvegarde* and took out an insurance policy for \$25,000 on the life of his half-brother. He paid the premium himself with a cheque which he had signed with his own hand.

As expected, Raoul arrived from Ottawa on the 22nd. I am told by the Delorme family that he brought with him his Underwood typewriter which he had had at the University for many years. This proves to me that this was truly his last year of study, otherwise, why should he carry this heavy machine of which he would have need before the end of the year?

The following day, on the 23rd, the abbé accompanied his brother to the office of *La Sauvegarde* for a medical examination, which was found satisfactory. The policy was in force from that time.

On the 27th of December, four days later, the abbé while looking over his old Ivert-Johnson revolver found that it did not work properly. So he went to Haines, a gunmaker on City Hall Avenue, and exchanged his gun for a 25 calibre automatic Bayard. At the same time he bought 50 steel bullets, and the dealer explained to him how to oil the new weapon and how to use it. Using the bullets which he had just bought, the priest and the merchant fired many shots at a trial board.

Why change this old revolver, which he had used for many years? Had new circumstances arisen, or did he foresee a new opportunity for using it?

If this weapon was good enough for long distance motor trips, why change it during a season when he could not leave town with his car? Must I understand that some extraordinary plan was germinating in his brain?

At that time Raoul was resting at home, reading and playing his gramophone. He spent Christmas and New Year's Day with his family, calling on relatives, accom-

panied by his brother; he always went out with him, and the boy was getting ready to return to college.

On Wednesday, January 4th, he met a schoolmate, Jean-Louis Chaurest, with whom he took a cup of coffee in a restaurant on St. Catherine Street. This young man spent the Feast of Epiphany, that is the 6th day of January, with his parents, at the village of Saint-Geneviève. Raoul told the priest of this meeting.

As Raoul needed clothes, which he wanted to take back to college, the priest went shopping with him and bought him shoes, rubbers, towels, and handkerchiefs and socks.

On Thursday, January 5th, Raoul had his clothes pressed by a tailor named Cadieux, on Berri Street, and in the evening of that same day, at the request of the abbé, he went to confession at St. James Church.

On the next day, which was the Feast of the Epiphany, the abbé awoke Raoul at 9 o'clock and sent him to mass and communion at the same church. After mass the student returned home and after breakfast went up to his room on the second floor.

He sat in a little room which overlooked the street, and the abbé told me that they talked together alone until dinner time.

Raoul then went to a small tobacconist's shop in the neighbourhood, bought a package of tobacco and returned immediately. From that time no outsider saw Raoul Delorme alive. The priest, Florence and Lily tell us that Raoul was to go to the cinema at 2.30. The priest adds that he lent him his watch on which the initials *A. D.* were engraved and his watch chain and also a \$20 bill. He claims that he does not know by what bank this bill was issued. He also says that Raoul had another \$5 bill and some counterfeit money, such as was used in the business class of the University of Ottawa.

These assertions seem to me unbelievable. If it is true that the abbé himself mailed his watch to Chief Lorrain, with the broken bit of chain, I must conclude that the

other part of the chain which was fastened to the waist-coat of the victim was deliberately placed on the body by the priest.

As for the \$20 bill, I believe in it still less, for Raoul's schoolmates have definitely proved that the boy never received more than \$10 from his brother, whether on his



LILY DELORME.

return to college or when he left college. Also it is proved by a Mr. Desrosiers from whom Raoul had bought, unknown to his brother, a \$100 stock share, that 3 or 4 days before, the young man had a \$10 bill in his possession.

None of the sisters saw Raoul leave at 2.30, excepting Lily. It has been positively proved that she is in absolute

ignorance of the meaning of figures and measures. Consequently she must also be ignorant of the time. And since she mentions that the boy only went out once, this must refer to the time when he went out to purchase some tobacco. Other déclarations as to Raoul's exit at 2.30 are, so to speak, valueless.

According to the evidence of the three sisters, they all left the house one after the other during that afternoon, and only came back for supper.

At 7 o'clock sharp, the priest states that Raoul telephoned and told him that he would not come home to supper, as he had met two friends, one of whom was a schoolmate, that they would take their meal with "some style" and that he would accompany his friends to the Princess Theatre. Raoul added that he would come home late, and told him not to worry. The abbé states that he asked Raoul to bring his friends to the house, but that Raoul refused, saying that he knew his own business.

According to the priest this message came from a pay station, and he added that he heard the operator say: "Put five cents in the box." The abbé added that this was the only message that he received at that time from his young brother.

On the other hand, Mr. Tassé, the friend of Florence Delorme, swears that, at 7 o'clock sharp, he called up Florence on the telephone. The abbé answered. The sincerity of Mr. Tassé cannot be questionned on this, and this is the conversation as he remembers it:

Mr. Tassé.—"Is Miss Florence at home?"

The priest.—"No she is out, call up in 15 minutes."

I must prove before going any further that Florence Delorme was at home. The priest has said so himself, and in this he is corroborated by his sisters: "After the telephone call I cried out to my THREE sisters who were in their rooms and said: "Eh! girls, do you know who called me up?" — "No", was the answer. "Well," said I, "it was Raoul who says he is not coming to-night."

Fifteen minutes later Tassé claims that he called

again, as he had been told to do, and the following conversation ensued.

Mr. Tassé.—“Has Miss Florence returned yet.”

The Abbé.—“Who is speaking?”

Mr. Tassé.—This is Mr. Tassé.”

· *The Abbé*.—So it was you who called 15 minutes ago?”

Mr. Tassé.—“Yes”.

The Abbé.—“I beg a thousand pardons, I thought you wanted to speak to Raoul, wait a minute, Florence is coming.”

Mr. Tassé declares that he scarcely knows Raoul, and that he has seen him once two years ago.

Mr. Tassé would have no interest in lying, and I am inclined to think that the telephone story of the priest is not true.

The schoolboy mentioned by the priest, according to him, is the one who, two days before the murder, had some coffee with Raoul, as I have said before.

XXX

Let us now revert to 3.45 p.m. when the abbé returned from *L'Assistance Publique*. It must be admitted that his sisters had then left the house, and as it is not proved that Raoul had gone out, the two brothers were alone in the house.

We know, and doubtless the priest also knew, that the neighbours on the 2nd floor of the next house had left for the country on the day before. We also know that when Raoul was at home he always sat on the second floor, where he had his bedroom, his sitting-room and his work room. It is in the latter room that he preferred to sit, and it is here that he had a long conversation with the priest at noon on the day of the murder.

Consequently this was the propitious moment. Raoul, as usual, must have been sitting smoking his pipe in his workroom, with his face towards to the window, and his back turned to the stairway.

The priest carrying a gun which he kept hidden, must

have come down from his room, holding in his left hand a cloth soaked in ether. Raoul was waiting for him, and consequently was not suspicious, so the priest could easily go towards the chair in which the schoolboy was seated. Quickly then the priest applied the ether soaked gag over the mouth of his brother, and with his right hand he pressed the weapon on the boy's right temple and fired. This shot did not cause instant death and the victim resisted wildly although vainly, and no doubt moaned heart-breakingly. The murderer, however, was standing behind his victim, and this was his advantage. So the crime was consummated by nervously firing five other shots, four of which penetrated the right side of the face on the cheek and chin. The skin where these four shots and the first one penetrated was burned, showing that the muzzle had been heavily pressed.

I attribute the sprain of the right hand of the priest and the abrasions on the right wrist of the victim to this last struggle.

I say that Raoul must have been seated because the bullet holes were made from top to bottom, consequently, the assailant was standing.

The victim died seated, on the spot, and in the same position as before the assault.

This is explained by the blood, an abundant quantity of which was found on the right side of the chest over which the head hung.

The autopsists state that death was caused by internal hemorrhage rather than by the wounds themselves, and they add that the victim swallowed a great quantity of blood, the rest flowed from the nose and mouth. Needless to say in such circumstances the blood could not spatter. This is why there was no blood in the room of the victim. The murderer wanted to spare his victim any pain. This is why he aimed point blank at the temple, but not being familiar with his weapon, which he had just bought a few days previously, he failed in his attempt and was the cause of a most painful death.

The Bayard revolver appears to have two barrels, one for the bullet and the other for compressed air. The murderer thinking, by mistake, that the top barrel was the one which would emit the bullet, fired at the lower part of the temple.

The victim having breathed his last, the priest could, of course, not leave the body in the house, as his sisters would soon come back for supper. He had to carry the body to some place where no one had access. The garage answered to this description, and as the abbé was the only one who had the keys, it was an ideal place to hide the body, and from which to remove it later.

In order to carry the body more easily to the garage the priest tied the hands together with a string, and pulled up the skirt of the boy's coat over his head, so that no blood would drip on the floor, which explains the large stain, which we have found on the lower right hand side of the coat. Then he carried him down the stairs, and into the garage. There he sat it in a corner on a trunk and he then returned to the room to put everything in order before his sisters returned. We must note here that abbé Delorme is very strong and a powerful man. He weighs 180 pounds, while the boy did not weigh more than 155 pounds.

From then on, the abbé scatters alibis all over town and endeavours to be seen by as many people as possible. At half past five he calls on his furnace man. A little later he goes to St. James Church to say his beads. He answers Mr. Tassé twice at the telephone. Later he refuses an invitation from a close woman friend, and another invitation to spend the evening with another friend, who was no less interesting. He calls on Mr. Papillon, but refuses to stay, although this was his first visit to this family, and although a priest who was a friend of his was also there. On his way back he greets a friend who was motoring by, and a policeman who was on duty, and with whom he chatted for quite some time. Finally he returned home at a quarter to nine, knowing that his sisters and

their friends had left for the theatre, having bought their tickets two days before.

How strange that a man who was so fond of pleasure and parties in the evening should have stayed at home alone on the night of the Epiphany, and refused so many invitations, which at any other time he would surely not have neglected! He must have had very good cause for staying at home...

He claims that he was alone in the house from 9 to 11 p.m. What did he do? We will answer in his own words "Many things". He says he went to the cellar to attend to the furnace, which he thought had gone out, as the radiators were cold; he also says he worked in the cellar until 1.30 in the morning. Twice in the meantime he went to the garage at 9 and at 11 o'clock. He tinkered with his car, and each time he started the engine.

Let us notice here that according to his own statement Leclerc, the furnaceman, was with him around 9 o'clock. Leclerc, however, firmly denies this assertion.

Mr. Lalime also speaks of the purring of the motor between 9 and 11 p.m. This is admitted by the priest. Consequently, we may suppose that the body was carried to Snowdon, by Côte St. Michel, and in the motor, between these two hours.

Before leaving, the body was covered with quilts which in turn were wrapped around the head. This must have happened in the garage, because when the corpse was examined in the morgue, a small feather was found adhering to the blood, oil, and soap stained quilts. Under the seat of the motor car I found a great quantity of small feathers, and on the seat itself I discovered similar oil stained coverlets, and later the similar quilts.

The body was wrapped in these quilts, and the overcoat was fastened with pins over its head. It was placed on the left side of the back seat, like an actual passenger seated, leaning on cushions and with its legs crossed. In fact I have found black stains on these cushions on the left hand side of the back seat.

So the automobile left the garage at 9 o'clock and made for Côte St. Michel. I can prove that two days before the abbé was seen motoring in that suburb. On the way he left the cap of the victim in the middle of the road which leads to Rivière-des-Prairies, first having taken the precaution to stain the visor of the cap with blood, for Raoul did not wear it at the time of the murder, and moreover there was no blood on his head. This no doubt was done with the intention of throwing the police off the scent.

A few inhabitants of that district have told me that they heard two shots that evening near the spot where the cap was found, and that another Sedan passed going very fast towards Chemin St. Michel, which leads to St. Laurent. This was another clever idea by which one could be lead to believe that the murder had been committed there.

By the way, I must remind my readers that of the 50 bullets which the priest had bought from Haynes, 22 were missing. From 12 to 14 were fired at the gunmaker's store. If we add to this number the shots fired at Côte St. Michel, we have 16, and if we add to these 16 the 6 shots fired at the victim, we find exactly 22.

Finally, the body was left at Snowdon where it was found the next day, frozen, and in the position of a person who would have been seated a long time. The body according to experts was frozen so hard that it must have been left there for many hours. Little food was found in the stomach, which proves that digestion was completed at the time of death. As digestion requires three hours usually, this again coincides perfectly, if we grant that the murder was committed at 4 o'clock in the afternoon.

The second time that the engine of the motor was heard in the garage was at 11 o'clock; this was on the priest's return. The abbé went immediately to the cellar, doubtless in order to burn some embarrassing bits of cloth. His sisters soon arrived, and went straight to their rooms,

but Lily attracted by the noise went to the cellar to see what her brother was doing. She told him it was past 1 o'clock and the abbé returned to his room at about half past one, and went to bed.

At 2, 3 and 4 o'clock he is supposed to have received mysterious telephone calls, which never took place according to the investigation made with the help of Mr. Webber, manager of the Bell Telephone Company. Thus this mystery is explained, and I have experimented myself with the abbé's telephone. There are two bells connected with the one telephone, which is in the abbé's work room. One rings during the day downstairs, and the other during the night up-stairs. The electric wire is uncovered in parts, and one can ring the night bell without a call from Central.

This is probably what the abbé did, so that his sisters could say that the bell had really been ringing.

Although a man who has been tinkering with his furnace, and who has not slept before 4 o'clock in the morning, should be expected to be somewhat tired, the priest rose the next day at 5 o'clock.

After his tub and his mass, he explained to Miss Lamarche, that he had sprained his wrist by slipping that same morning on the ice. However, no one had seen him slip.

Although the priest is not supposed to have gone out during the night in his automobile, a neighbour noticed fresh tracks of tires and tire chains at the door of the garage. An hour later the abbé hurried out to buy tire chains at Deserres & Co. to replace the ones which he carried on the day before. About 10 o'clock, he calls on his furnaceman Leclerc, tells him the fire is out once more, and dismisses him.

All this being done, he enquires by telephone of his stepmother of the whereabouts of Raoul. At the same time he receives the news that his brother has been found murdered.

A few days later, the abbé promises \$10,000 to whoever

will discover the murderers, and announces that he will hire the Arena to have them hanged publicly. He celebrates in person the Requiem Mass for his brother. I had hardly made a search in his home than he started a campaign of slander against me, accusing me of being a flirt, a free-mason, an anti-clerical, and an unbeliever; he launched a tremendous press campaign to move public opinion; he took a cassock and a fur overcoat to some nuns, and then accused the detectives of having stolen them. He mailed his watch to Chief Lorrain, in one of my empty *Pall Mall* cigarette boxes, and later told Dr. Laviolette that I had mailed that watch; he accused Chief Lepage with having left hen feathers in his motor car; he asks the reporters how he should proceed to win over some of the detectives to his case; he pleads his own cause at secret meetings which he calls; according to the different persons whom he meets he uses threats, promises or intimidations; he says to one: "I play my part," and to another: "If they find blood at Côte St. Michel, my case is *cinched*"; during the deliberations of the Coroner's Court, he held a meeting at which 3 of the 7 jurymen were present, who were to decide his fate; he writes flattering letters and petitions to the Mayor of Montreal, the Minister of Justice and the Prime Minister and Attorney General of the Province; he calls frequently on the Coroner; he asks the expert alienists to make "a few small mental restrictions, which, cleverly placed, may win his case"; he tells all the reporters that he will not be arrested, because he wears a cassock, and even tells them that he will shoot at anyone who tries to arrest him, and he publishes in the newspapers that an attack against him, is an attack against the Church, and that he is the victim of those who wish to overthrow Catholicism; finally he told a member of Municipal Headquarters: "Had I not been a priest, I would have been behind the bars long ago."

As a last word to this little book, I would like for my personal information and satisfaction to be told by the expert alienists, if for instance, a man who for one

year has decided to kill another man, who has thought of it every day, who in thought and desire has committed this crime many thousand times, who had familiarised himself with this idea, and hardened himself in the hope of finally realising it, who has prepared in advance a plan of action and careful dissimulation, — I would like to know whether this man can kill his victim without showing emotion or sensitiveness, and notwithstanding not being insane or demented? Particularly if all agree in granting him perception, reason, memory, logic and will power...

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